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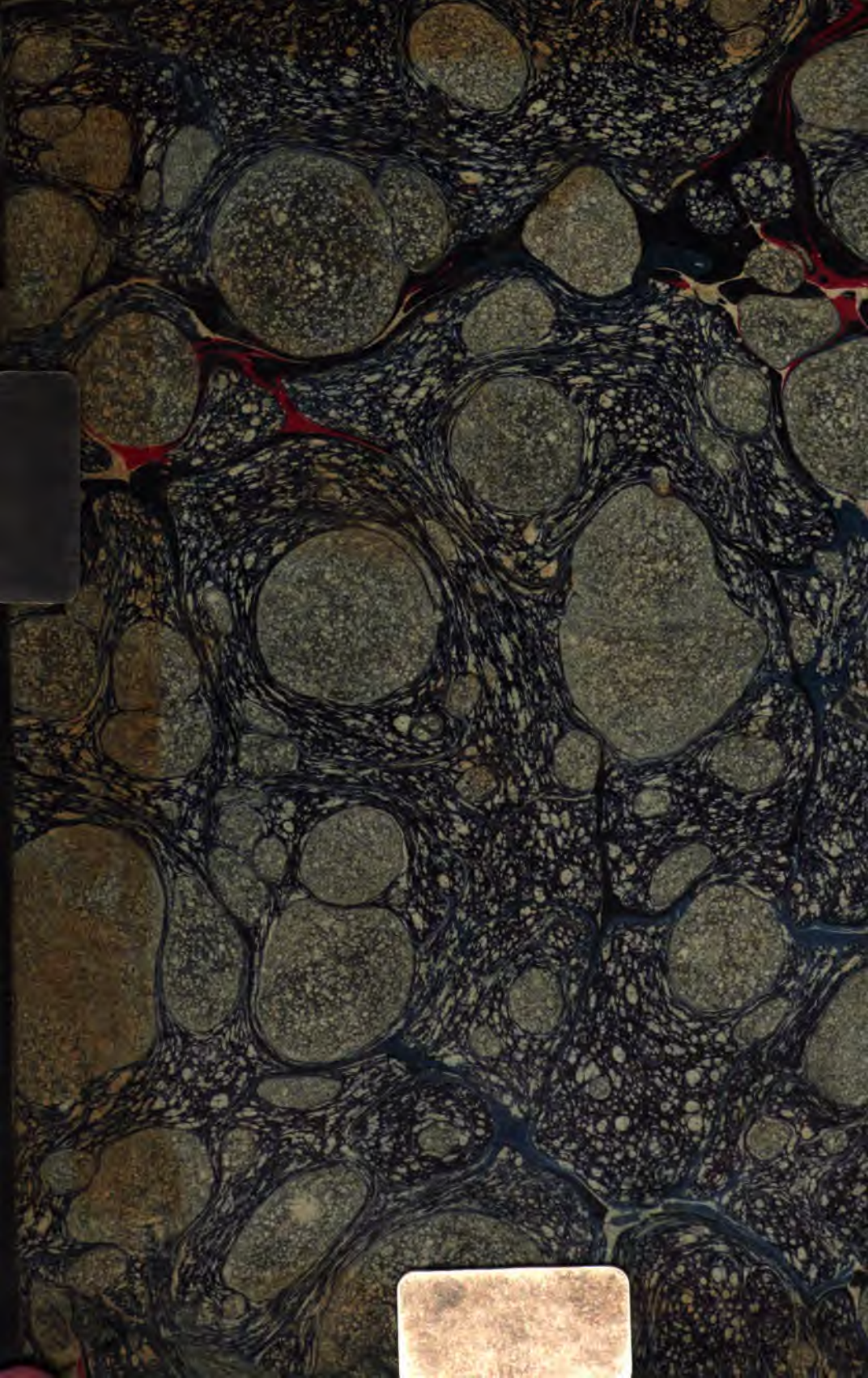
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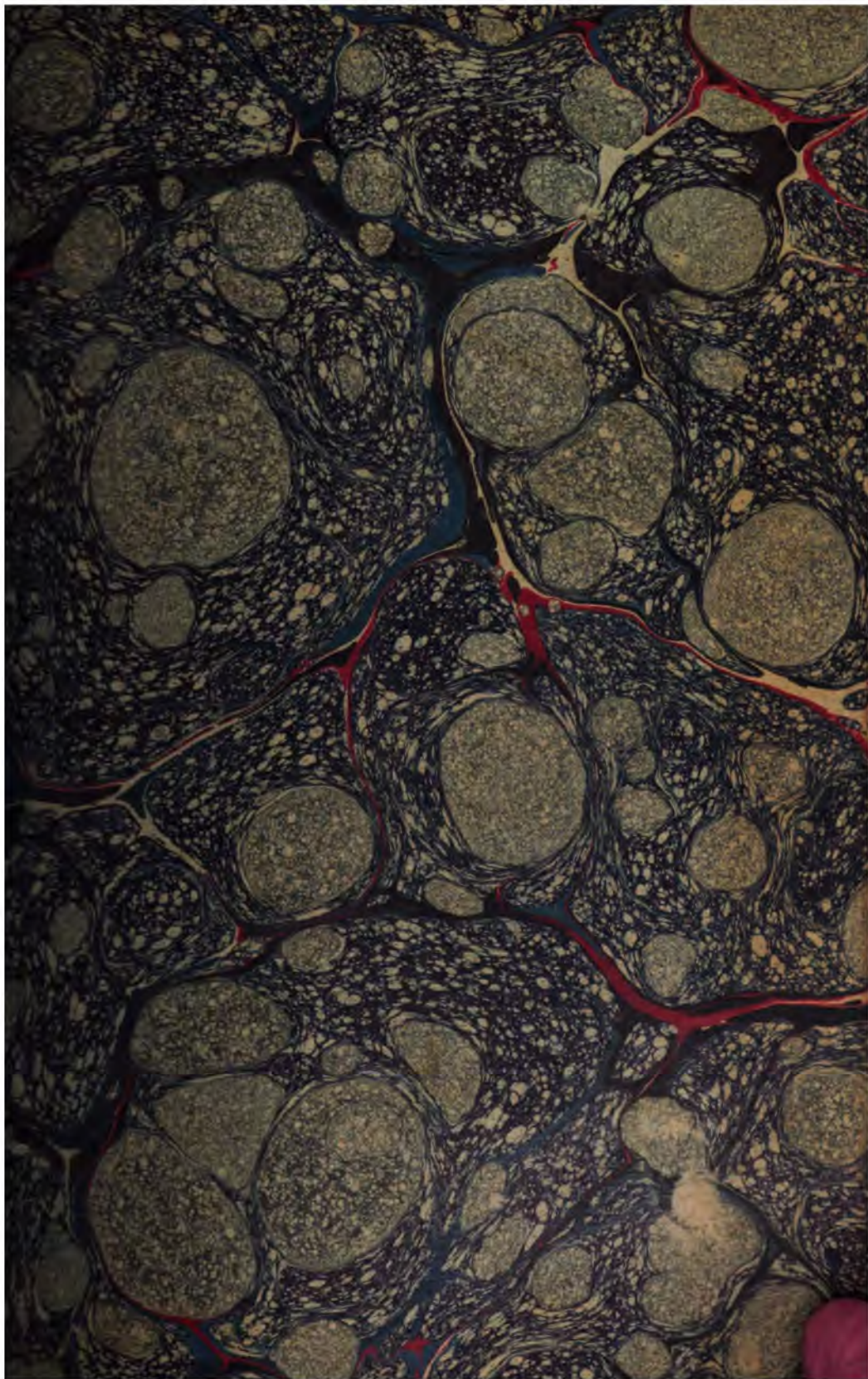
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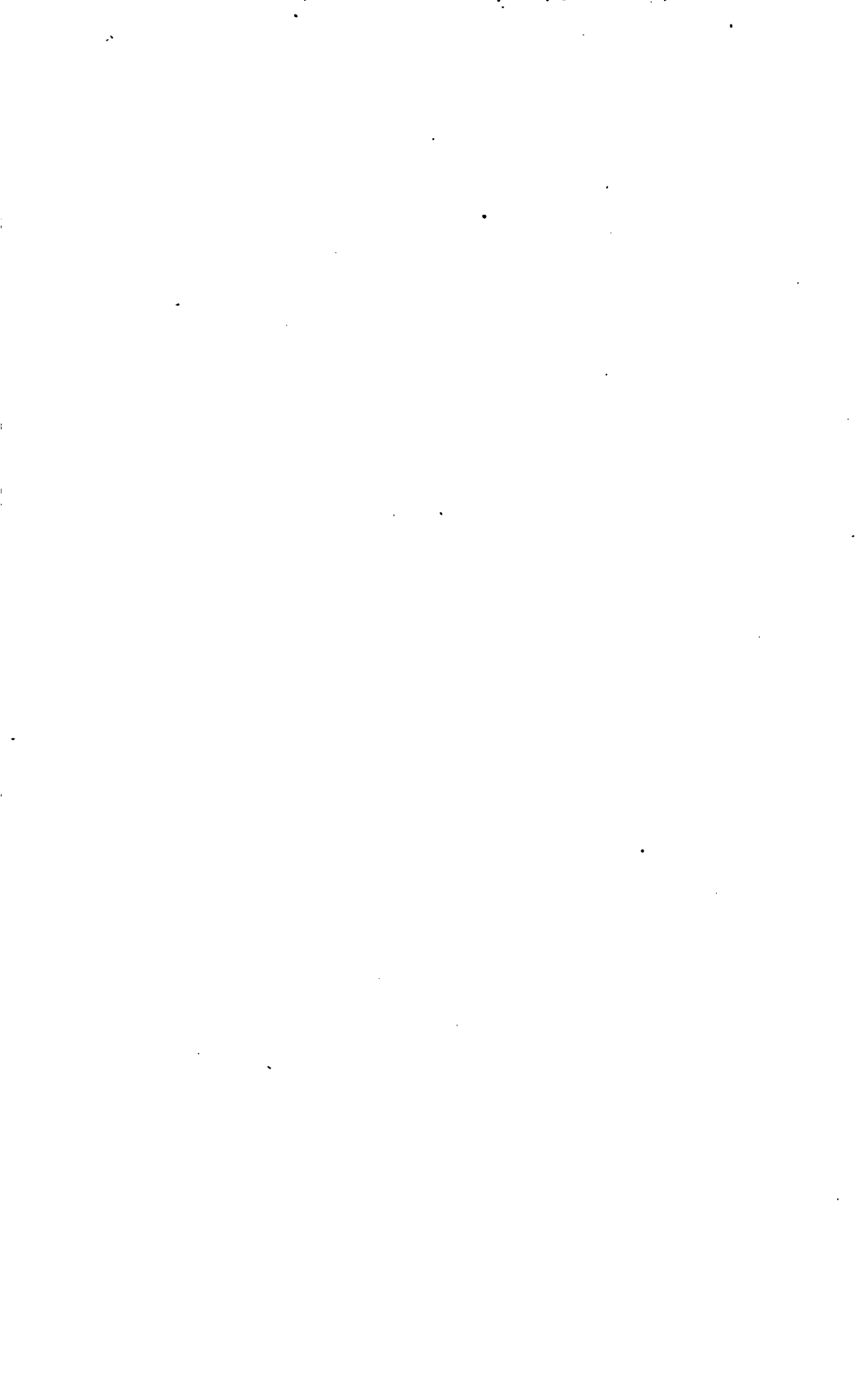








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SALVATOR MUNDI

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THE
HISTORY
OF
OUR LORD AND SAVIOUR
JESUS CHRIST,
ARRANGED
ACCORDING TO THE ORDER OF TIME, AND IN
THE EXACT WORDS OF THE FOUR GOSPELS.
TO WHICH ARE ADDED,
THE LIVES OF THE FOUR EVANGELISTS;
AN ACCOUNT OF
THE PRINCIPAL JEWISH SECTS AND PARTIES;
AND THE
PROPHETIC HISTORY OF CHRIST.

If we receive the witness of men, the witness of GOD is greater;
for this is the witness of GOD which he hath testified of his
SON.

ST. JOHN .

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PREFACE.

EVERY article of faith, and every rule of life necessary to constitute the Christian character, will be found completely stated and exemplified in the History of our Lord and Saviour Jesus Christ.

The four Gospels contain a view of all that we are bound to believe, as well as all that we are required to practise, to render us partakers of that "life and immortality" which the Son of God came into the world to reveal fully unto men.

It is, therefore, of the utmost moment to our present and future welfare, that we should make these "true and lively oracles" familiar to our understandings, as affording the only certain guide to happiness, by exhibiting to us a perfect pattern of holy living and dying, in the person of Him, who not only came to save us from the punishment due to our sins, but to teach us by his example, and to assist us

by his grace, in gaining the victory over them.

If our blessed Lord judged it necessary to say to the Jews, "search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me," (John v. 39.) it is equally our incumbent duty to study the history of his life, and to compare the same with the prophecies to which he referred, as bearing a direct testimony to his heavenly mission.

Either of the gospel narratives is sufficient for this purpose, to give us a precise view of the character of Jesus, and to establish his divine authority; but since the Evangelists wrote at different periods, and without any communication with each other, it happens that some facts and declarations are contained in one history, concerning which the others are silent; and though all the inspired writers concur in the substantial circumstances, yet from an inattention to chronological exactness, some perplexity frequently arises in the perusal of them.

To remove this difficulty, many learned men have laboured to construct a harmony of the four gospels; disposing the relations and discourses of the whole into one regu-

lar series, or continued history of our Lord's life and ministry.

But in the order of arrangement most of these have varied considerably from each other; and though this difference no way affects the credit of the sacred originals, or detracts from the merit of the writers who have been so laudably employed, yet, in general, the productions of these ingenious persons are better adapted to the use of theological students, than for the instruction of youth, and the edification of unlearned christians.

The performance which is now submitted to the public, lays no other claim to favour, than that of its being a plain, scriptural life of our blessed Saviour, given scrupulously in the exact words of the evangelical historians, according to the authorised version of the bible, the fidelity of which cannot be justly questioned, and the elegant simplicity of which cannot possibly be excelled.

It is proper to observe in this place, that the compiler has been indebted to the invaluable works of the learned and pious Dr. Macknight for a few notes, explanatory of the text, which are occasionally given at the foot of the page; but these are pur-

posely short, that the narrative might not be disturbed by the parade of elucidation, or the reader perplexed by a display of controversial doubts and critical conjectures.

To young persons such a history as the present, may properly be recommended, particularly at a time when an alarming laxity of morals, leads, by a natural course, to that sceptical indifference concerning religious truth, which soon terminates in all the gloomy impiety of infidelity.

To preserve the rising generation from the pestilential evil which is so prevalent among us, is an imperious duty upon all who have a sense of their obligations as rational and accountable creatures: and as it is certain that no science can be understood which is not studied in its elements, so neither can the excellence of the christian religion be comprehended, unless it be systematically considered, to which end it is primarily necessary that the life of its founder be carefully read and compared with the prophecies and other scriptures which relate to his person, character, and works.

If young persons are thus familiarized to the gospel history, they will be able to

ascertain the grounds of that faith, into the profession of which they have been baptized; and though they may not, perhaps, have it in their power to “confound the sophistry of every gainsayer,” they will be at all times “ready to give a reason of the hope that is in them;” and to prove demonstratively that the character of Jesus Christ, the doctrines he taught, and the precepts he enforced, possess every mark of a divine origin, and cannot be denied or disobeyed, without subverting the principles of truth, and destroying the best hopes and springs of action in the human heart.

The Appendix, containing some account of the Lives of the Evangelists, a description of the leading Sects and Parties among the Jews, and a chronological view of the principal Prophecies of the Old Testament which pointed directly to the Messiah, and were evidently fulfilled in the person of Jesus Christ, will, it is presumed, be found a suitable illustration of the work.



LIFE OF OUR SAVIOUR.

CHAPTER I.

Conception of St. John and Christ.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word ;

It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,¹

That thou mightest know the certainty of those things wherein thou hast been instructed.

CHAPTER II.

The Divinity, &c. of Christ.

IN the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

¹ Probably a Greek of high birth. *M'Knight.*

All things were made by him ; and without him was not any thing made that was made.

In him was life ; and the life was the light of men.

And the light shineth in darkness ; and the darkness comprehended it not.

CHAPTER III.

The Angel Gabriel appears to Zacharius.

THERE was in the days of Herod,¹ the king of Judea, a certain priest named Zacharias, of the course of Abia,² and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

And it came to pass, that while he executed the priest's office before God in the order of his course,

According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

And the whole multitude of the people were praying without at the time of incense.

¹ Commonly known by the name of Herod the Great.

M^c Knight.

² Abia, the course to which Zacharius belonged, was the 8th in David's regulation.

M^c Knight.

And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense.

And when Zacharias saw *him*, he was troubled, and fear fell upon him.

But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

And thou shalt have joy and gladness; and many shall rejoice at his birth.

For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

And many of the children of Israel shall he turn to the Lord their God.

And he shall go before him in the spirit and power of Elias,¹ to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

And Zacharius said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

And the angel answering, said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee; and to shew thee these glad tidings.

And, behold, thou shalt be dumb, and not

¹ A Prophet who foretold the coming of Our Saviour.

M^c Knight.

able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.

And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house.

And after those days his wife Elisabeth conceived, and hid herself five months, saying,

Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

CHAPTER IV.

The Angel Gabriel appears to the Virgin Mary at Nazareth.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

And the angel came in unto her, and said,





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Hail, *thou that art* highly favoured, the Lord ~~is~~ with thee : blessed *art* thou among women.

And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

And the angel said unto her, Fear not, Mary ; for thou hast found favour with God.

And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

He shall be great, and shall be called the Son of the Highest ; and the Lord God shall give unto him the throne of his father David :

And he shall reign over the the house of Jacob for ever ; and of his kingdom there shall be no end.

Then said Mary unto the angel, How shall this be, seeing I know not a man ?

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee ; therefore also that holy thing which shall be born of thee shall be called the Son of God.

And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age ; and this is the sixth month with her who was called barren.

For with God nothing shall be impossible.

And Mary said, Behold the handmaid of the Lord ; be it unto me according to thy word. And the angel departed from her.

And Mary arose in those days, and went into the hill country with haste, into a city of Juda :¹

And entered into the house of Zacharias, and saluted Elisabeth.

And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb ; and Elisabeth was filled with the Holy Ghost :

And she spake out with a loud voice, and said, Blessed *art* thou among women; and blessed *is* the fruit of thy womb.

And whence *is* this to me, that the mother of my Lord should come to me ?

For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

And blessed *is* she that believed ; for there shall be a performance of those things which were told her from the Lord.

And Mary said, My soul doth magnify the Lord,

And my spirit hath rejoiced in God my Saviour.

For he hath regarded the low estate of his handmaiden : for, behold, from henceforth all generations shall call me blessed.

For he that is mighty hath done to me great things ; and holy *is* his name.

¹ City of Juda is thought to be Hebron, which lies south from Jerusalem about 24 miles.

And his mercy is on them that fear him from generation to generation.

He hath shewed strength with his arm ; he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from *their* seats, and exalted them of low degree.

He hath filled the hungry with good things ; and the rich he hath sent empty away.

He hath holpen his servant Israel, in remembrance of *his* mercy ;

As he spake to our fathers, to Abraham, and to his seed for ever.

And Mary abode with her about three months, and returned to her own house.

CHAPTER V.

John is born and circumcised in Hebron.

Now Elisabeth's full came that she should be delivered ; and she brought forth a son.

And her neighbours and her cousins heard how the Lord had shewed great mercy upon her ; and they rejoiced with her.

And it came to pass, that on the eighth day they came to circumcise the child ; and they called him Zacharias, after the name of his father.

And his mother answered and said, Not so ; but he shall be called John.

And they said unto her, There is none of thy kindred that is called by this name.

And they made signs to his father, how he would have him called.

And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all.

And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.

And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea:

And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him.

And his father Zacharius was filled with the Holy Ghost, and prophesied, saying,

Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,

And hath raised up an horn of salvation for us in the house of his servant David;

As he spake by the mouth of his holy prophets, which have been since the world began;

That we should be saved from our enemies, and from the hand of all that hate us:

To perform the mercy *promised* to our fathers, and to remember his holy covenant,

The oath which he sware to our father Abraham,

That he would grant unto us, that we





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being delivered out of the hand of our enemies, might serve him without fear,

In holiness and righteousness before him, all the days of our life.

And thou, child, shalt be called the prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways ;

To give knowledge of salvation unto his people, by the remission of their sins,

Through the tender mercy of our God ; whereby the day-spring from on high hath visited us,

To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

CHAPTER VI.

The Genealogy of Jesus by his Father Joseph.

THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

Abraham begat Isaac ; and Isaac begat Jacob ; and Jacob begat Judas and his brethren ;

And Judas begat Phares and Zara of Thamar ; and Phares begat Esrom ; and Esrom begat Aram ;

And Aram begat Aminadab ; and Aminadab begat Naasson ; and Naasson begat Salmon ;

And Salmon begat Booz of Rachab ; and

Booz begat Obed of Ruth; and Obed begat Jesse;

And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias;

And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon;

And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

And Jacob begat Joseph the husband of Mary, of whom was born Jesus; who is called Christ.

So all the generations. from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carry-

ing away into Babylon unto Christ *are* fourteen generations.

CHAPTER VII.

The Angel appears to Joseph in Nazareth.

Now the birth of Jesus Christ was on this wise : When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

Then Joseph her husband, being a just *man*, and not willing to make her a public example, was minded to put her away privily.

But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife ; for that which is conceived in her is of the Holy Ghost.

And she shall bring forth a son, and thou shalt call his name JESUS : for he shall save his people from their sins.

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel ; which being interpreted, is, God with us.

Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife.

CHAPTER VIII.

Jesus is born in Bethlehem, in the days of taxing.

AND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed.

(*And this taxing was first made when Cyrenius was governor of Syria.*)

And all went to be taxed, every one into his own city.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem,* (because he was of the house and lineage of David,)

To be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered.

And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

CHAPTER IX.

Angels appear to the Shepherds in Bethlehem.

AND there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

* Bethlehem, a town of great antiquity, called Ephrath in Jacob's days. Gen. xxxv. 19.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them ; and they were sore afraid.

And the angel said unto them, Fear not : for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

And this *shall be* a sign unto you ; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

And all they that heard *it* wondered at those things which were told them by the shepherds.

But Mary kept all these things, and pondered *them* in her heart.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

CHAPTER X.

Jesus is circumcised and named in Bethlehem, and is presented in the Temple.

AND when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord ;

(As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord ;)

And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

And, behold, there was a man in Jerusalem, whose name *was* Simeon ; and the same man *was* just and devout, waiting for the consolation of Israel ; and the Holy Ghost was upon him.

And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ.

And he came by the Spirit into the temple : and when the parents brought in the child





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Jesus, to do for him after the custom of the law,

Then took he him up in his arms, and blessed God, and said,

Lord, now lettest thou thy servant depart in peace, according to thy word :

For mine eyes have seen thy salvation,

Which thou hast prepared before the face of all people ; .

A light to lighten the Gentiles, and the glory of thy people Israel.

And Joseph and his mother marvelled at those things which were spoken of him.

And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel ; and for a sign which shall be spoken against ;

(Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser ; she was of a great age, and had lived with an husband seven years from her virginity ;

And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

CHAPTER XI.

Magi from the East arrive at Jerusalem.

Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him, In Bethlehem of Judea: for thus is it written by the prophet,

And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a governor, that shall rule my people Israel.

Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

And he sent them to Bethlehem; and said, Go and search diligently for the young child: and when you have found *him*, bring

me word again, that I may come and worship him also.

When they had heard the king, they departed : and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him : and when they had opened their treasures, they presented unto him gifts ; gold, and frankincense, and myrrh.

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word : for Herod will seek the young child, to destroy him.

When he arose, he took the young child and his mother by night, and departed into Egypt :

And was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

CHAPTER XII.

Herod slays the young Children of Bethlehem.

THEN Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

Then was fulfilled that which was spoken by Jeremy¹ the prophet, saying,

In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

And he arose, and took the young child and his mother, and came into the land of Israel.

But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a

¹ Jeremiah, a prophet of the priestly line, son of Hilkiah.

dream, he turned aside into the parts of Galilee :

And he came and dwelt in a city called Nazareth,¹ that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

CHAPTER XIII.

The History of Christ's private Life.

AND the child grew, and waxed strong in spirit, filled with wisdom : and the grace of God was upon him.

Now his parents went to Jerusalem² every year at the feast of the passover.³

And when he was twelve years old, they went up to Jerusalem after the custom of the east.

And when they had fulfilled the days, as they returned the child Jesus tarried behind in Jerusalem ; and Joseph and his mother knew not *of it*.

But they, supposing him to have been in the company, went a day's journey ; and they sought him among *their* kinsfolk and acquaintance.

And when they found him not, they turned back again to Jerusalem, seeking him.

And it came to pass, that after three days they found him in the temple, sitting in the

¹ In Judea. ² Jerusalem, the capital of Palestine.

³ Passover ; chief of all the Jewish festivals.

midst of the doctors, both hearing them, and asking them questions.

And all that heard him were astonished at his understanding and answers.

And when they saw him they were amazed : and his mother said unto him, Son, why hast thou thus dealt with us ? behold, thy father and I have sought thee sorrowing.

And he said unto them, How is it that ye sought me ? wist ye not that I must be about my father's business ?

And they understood not the saying which he spake unto them.

And he went down with them, and came to Nazareth, and was subject unto them : but his mother kept all these sayings in her heart.

And Jesus increased in wisdom and stature, and in favour with God and man.

CHAPTER XIV.

The mission, character, preaching, &c. of John.

THE beginning of the gospel of Jesus Christ, the son of God ;

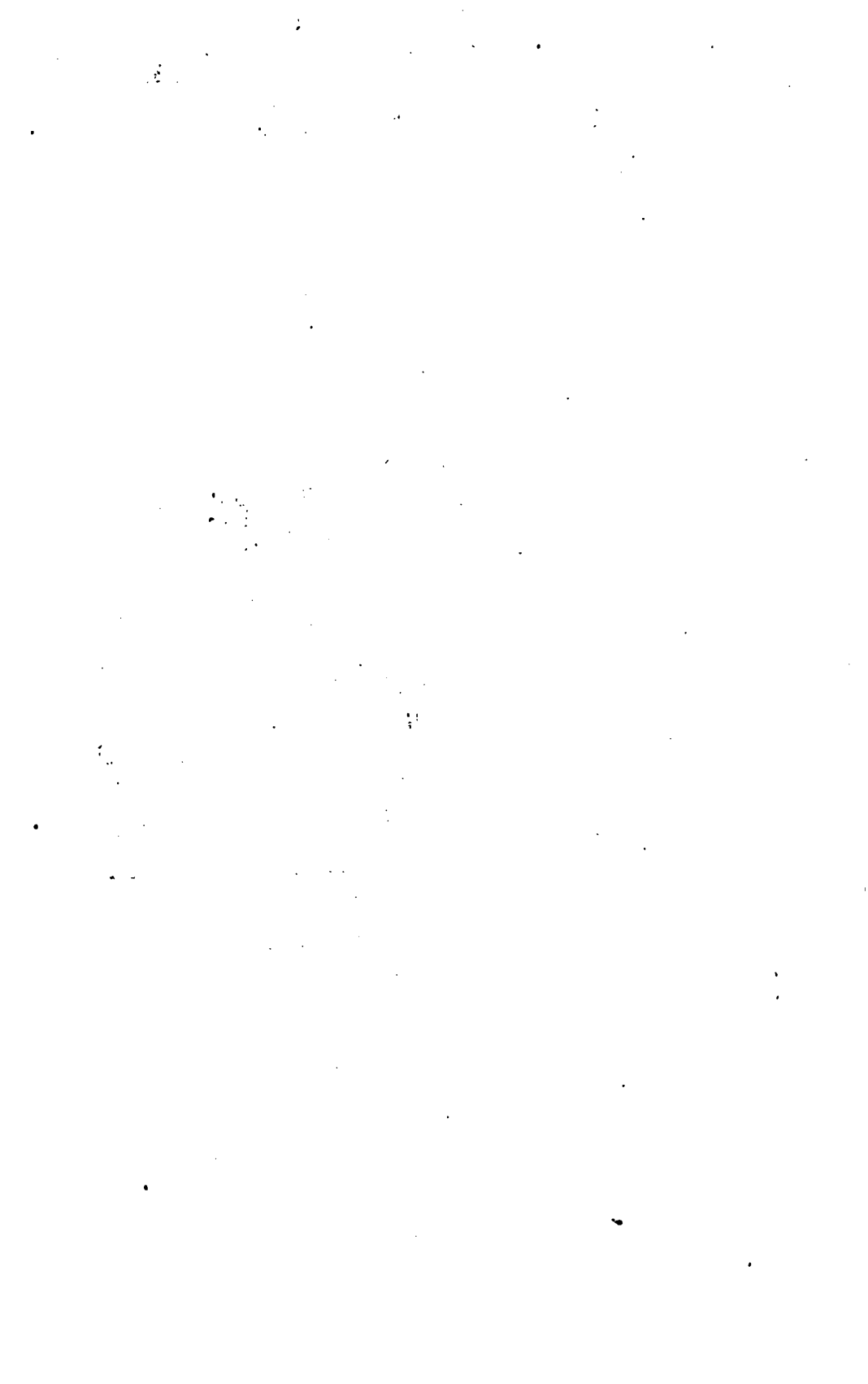
As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod¹ being tetrarch of Ga-

¹ Herod the Tetrarch, surnamed Antipas, was son to Herod the King, and inferior to him both in dignity and dominion.



Fig. 101



lilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins ;

The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

And saying, Repent ye : for the kingdom of heaven is at hand.

For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

Every valley shall be filled, and every mountain and hill shall be brought low : and the crooked shall be made straight, and the rough ways *shall be* made smooth ;

And all flesh shall see the salvation of God.

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

He was not that Light, but *was sent* to bear witness of that Light.

That was the true Light, which lighteth every man that cometh into the world.

He was in the world, and the world was made by him, and the world knew him not,

He came unto his own, and his own received him not.

But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name :

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth.

And the same John had his raiment of camel's hair, and a leathern girdle about his loins : and his meat was locusts and wild honey.

Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

And were baptized of him in Jordan, confessing their sins.

But when he saw many of the Pharisees^a and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come ?

Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father : for I say unto you, That God is able of these stones to raise up children unto Abraham.

And now also the ax is laid unto the root of the trees : every tree therefore which

^a Pharisees, the council of Israel.

bringeth not forth good fruit is hewn down, and cast into the fire.

And the people asked him, saying, What shall we do then ?

He answereth and saith unto them, He that hath two coats, let him impart to him that hath none ; and he that hath meat, let him do likewise.

Then came also publicans to be baptized, and said unto him, Master, what shall we do ?

And he said unto them, Exact no more than that which is appointed you.

And the soldiers likewise demanded of him, saying, And what shall we do ? And he said unto them, Do violence to no man, neither accuse *any* falsely ; and be content with your wages.

And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not ;

John answered, saying unto *them* all, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

I indeed have baptized you with water : but he shall baptize you with the Holy Ghost.

Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner ; but the chaff he will burn with fire unquenchable.

And this is the record of John, when the

Jews sent priests and Levites¹ from Jerusalem to ask him, Who art thou ?

And he confessed, and denied not : but confessed, I am not the Christ.

And they asked him, What then ? Art thou Elias ? And he saith I am not. Art thou that prophet ? And he answered, No.

Then said they unto him, Who art thou ? that we may give an answer to them that sent us. What sayest thou of thyself ?

He said I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

And they which were sent, were of the Pharisees.

And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias,² neither that prophet ?

John answered them, saying, I baptize with water : but there standeth one among you, whom ye know not :

These things were done in Bethabara, beyond Jordan, where John was baptizing.

CHAPTER XV.

Jesus is baptized. The Holy Spirit descends on him.

THE N cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

¹ Levites were of the sect of the Pharisees.

² The Jews expected that Elias should actually descend from heaven, and usher in the Messiah.





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But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!

This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

And I saw, and bare record that this is the Son of God.

Again, the next day after, John stood, and two of his disciples;

And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

And the two disciples heard him speak, and they followed Jesus.

Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master) where dwellest thou?

He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

One of the two which heard John *speake*, and followed him, was Andrew, Simon Peter's brother.

He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, The Christ.

And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is, by interpretation, A stone.

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

Now Philip was of Bethsaida, the city of Andrew and Peter.

Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth the son of Joseph.

And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

Jesus answered and said unto him, Because I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man.

CHAPTER XVI.

The Genealogy of Jesus by his mother Mary.

AND Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli,

Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,

Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

Which was *the son* of Mathusula, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

CHAPTER XVII.

Jesus is tempted in the Wilderness.

AND Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

Being forty days tempted of the devil.

And when he had fasted forty days and forty nights, he was afterward an hungred.

And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

But he answered and said, it is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then the devil taketh him up into the holy

city, and setteth him on a pinnacle of the temple,

And saith unto him, If thou be the Son of God, cast thyself down : for it is written, He shall give his angels charge concerning thee : and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them ;

And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

And Jesus answered and said unto him, Get thee behind me, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Then the devil leaveth him, and behold angels came and ministered unto him.

And when the devil had done all the temptations he departed for a season.

CHAPTER XVIII.

The Marriage in Cana. Jesus and his Disciples go up to the Passover.

AND the third day there was a marriage in Cana¹ of Galilee ; and the mother of Jesus was there :

¹ Cana of Galilee, to distinguish it from another Cana, that was in the tribe of Ephraim. M^c Knight.

And both Jesus was called and his disciples to the marriage.

And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

Jesus saith unto her, Woman, what have I to do with thee ? mine hour is not yet come.

His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom,

And saith unto him, Every man at the beginning doth set forth good wine ; and when men have well drunk, then that which is worse : *but* thou hast kept the good wine until now.

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory ; and his disciples believed on him.

After this he went down to Capernaum,*

* Capernaum, on the sea coast on the north-west shore of the lake of Genesareth.

he, and his mother, and his brethren, and his disciples : and they continued there not many days.

CHAPTER XIX.

FIRST PASSOVER.

Jesus purges the Temple. He foretells his own Death and Resurrection. Nicodemus comes.

AND the Jews' passover was at hand, and Jesus went up to Jerusalem,

And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting :

And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen ; and poured out the changers' money, and overthrew the tables ;

And said unto them that sold doves, Take these things hence ; make not my Father's house an house of merchandize.

And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things ?

Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days ?

But he spake of the temple of his body.

When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

Now when he was in Jerusalem at the passover, in the feast-day, many believed in his name, when they saw the miracles which he did.

But Jesus did not commit himself unto them, because he knew all *men* ;

And needed not that any should testify of man : for he knew what was in man.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews :

The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God ; for no man can do these miracles that thou doest, except God be with him.

Jesus answered and said unto him, Verily verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born ?

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh : and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born again.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth ; so is every one that is born of the Spirit.

Nicodemus answered and said unto him, How can these things be ?

Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things ?

Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen ; and ye receive not our witness.

If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things ?

And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up ;

That whosoever believeth in him should not perish, but have eternal life.

For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world, to condemn the world ; but that the world through him might be saved.

He that believeth on him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved :

But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.

CHAPTER XX.

Jesus goes into the country of Judea, and baptizes.

AFTER these things came Jesus and his disciples into the land of Judea ; and there he tarried with them, and baptized.

And John also was baptizing in Enon,* near to Salim, because there was much water there : and they came and were baptized :

For John was not yet cast into prison.

Then there arose a question between *some* of John's disciples and the Jews, about purifying.

And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all *men* come to him.

* Enon, in Samaria, remarkable for its waters.

John answered and said, A man can receive nothing, except it be given him from heaven.

Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

He that hath the bride is the bridegroom : but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled.

He must increase, but I *must* decrease.

He that cometh from above is above all : he that is of the earth is earthly, and speaketh of the earth ; he that cometh from heaven is above all.

And what he hath seen and heard, that he testifieth ; and no man receiveth his testimony.

He that hath received his testimony hath set to his seal that God is true.

For he whom God hath sent speaketh the words of God : for God giveth not the Spirit by measure *unto him*.

The Father loveth the Son, and hath given all things into his hand.

He that believeth on the Son hath everlasting life : and he that believeth not the Son shall not see life ; but the wrath of God abideth on him.

CHAPTER XXI.

Jesus converses with a woman of Samaria, in his way to Galilee.

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

(Though Jesus himself baptized not, but his disciples,)

He left Judea, and departed again into Galilee.

And he must needs go through Samaria.[†]

Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well; *and* it was about the sixth hour.

There cometh a woman of Samaria to draw water. Jesus saith unto her, Give me to drink.

(For his disciples were gone away unto the city to buy meat.)

Then saith the woman of Samaria unto him, How is it that thou being a Jew, askest drink of me, which am a woman of Samaria?—for the Jews have no dealings with the Samaritans.

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou would-

[†] Samaria, a province of Palestine.

est have asked of him, and he would have given thee living water.

The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again.

But whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life.

The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

Jesus saith unto her, Go, call thy husband, and come hither.

The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

The woman saith unto him, Sir, I perceive that thou art a prophet.

Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

Jesus saith unto her, Woman, believe me

the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

Ye worship ye know not what: we know what we worship; for salvation is of the Jews.

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.

God *is* a spirit: and they that worship him must worship *him* in spirit and in truth.

The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

Jesus saith unto her, I that speak unto thee *am he*.

And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

The woman then left her water-pot, and went her way into the city, and saith to the men,

Come, see a man which told me all things that ever I did: Is not this the Christ?

Then they went out of the city, and came unto him.

In the mean-while his disciples prayed him, saying, Master, eat.

But he said unto them, I have meat to eat that ye know not of.

Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together.

And herein is that saying true, One soweth, and another reapeth.

I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

And many more believed because of his own word;

And said unto the woman, Now we believe, not because of thy saying; for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

CHAPTER XXII.

At Cana, Jesus cures a youth that was lying sick at Capernaum.

HEROD had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God.

And saying, The time is fulfilled, and the kingdom of God is at hand ; repent ye, and believe the gospel,

And there went out a fame of him through all the region round about.

And he taught in their synagogues being glorified of all.

The Galileans received him, having seen all the things that he did at Jerusalem at the feast : for they also went unto the feast.

And there was a certain nobleman, whose son was sick at Capernaum.

When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son : for he was at the point of death.

Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

The nobleman saith unto him, Sir, come down ere my child die.

Jesus saith unto him, Go thy way ; thy son liveth. And the man believed the word that

Jesus had spoken unto him, and he went his way.

And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

So the father knew that *it was* at the same hour in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

This is again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

CHAPTER XXIII.

Jesus goes to Nazareth, but is expelled by his Countrymen.

AND he came to Nazareth, where he had been brought up: and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

To preach the acceptable year of the Lord.

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

And he began to say unto them, This day is this scripture fulfilled in your ears.

And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son ?

And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

And he said, Verily I say unto you, No prophet is accepted in his own country.

But I tell you of a truth, Many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land ;

But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

And many lepers were in Israel in the time of Eliseus the prophet ; and none of them was cleansed, saving Naaman the Syrian.

And all they in the synagogue, when they heard these things, were filled with wrath,

And rose up, and thrust him out of the city, and led him unto the brow of the hill

whereon their city was built, that they might cast him down headlong.

But he passing through the midst of them went his way.

CHAPTER XXIV.

Jesus settles at Capernaum.

AND leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim :

That it might be fulfilled which was spoken by Esaias the prophet, saying,

The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles ;

The people which sat in darkness saw great light ; and to them which sat in the region and shadow of death light is sprung up.

From that time Jesus began to preach, and to say, Repent ; for the kingdom of heaven is at hand.

And they were astonished at his doctrine : for his word was with power.

And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea : for they were fishers.

And he saith unto them, Follow me, and I will make you fishers of men.

And they straightway left *their* nets, and followed him.

And going on from thence, he saw other



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two brethren, James *the son of* Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets:

And straightway he called them : and they left their father Zebedee in the ship with the hired servants, and went after him.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

And his fame went throughout all Syria :^a and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy ; and he healed them.

And there followed him great multitudes of people from Galilee, and *from* Decapolis,^b and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

CHAPTER XXV.

Jesus preaches on a mountain near Capernaum.

AND seeing the multitudes, he went up into a mountain : and when he was set, his disciples came unto him :

And he opened his mouth, and taught them, saying,

^a Syria or Suristan, a province of Turkey in Asia.

^b Decapolis, on the east side of Jordan.

Blessed *are* the poor in spirit : for theirs is the kingdom of heaven.

Blessed *are* they that mourn : for they shall be comforted.

Blessed *are* the meek : for they shall inherit the earth.

Blessed *are* they which do hunger and thirst after righteousness : for they shall be filled.

Blessed *are* the merciful : for they shall obtain mercy.

Blessed *are* the pure in heart : for they shall see God.

Blessed *are* the peacemakers : for they shall be called the children of God.

Blessed *are* they which are persecuted for righteousness's sake ; for theirs is the kingdom of heaven.

Blessed are ye, when ~~men~~ shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

Rejoice and be exceeding glad : for great is your reward in heaven : for so persecuted they the prophets which were before you.

Ye are the salt of the earth ; but if the salt have lost his savour,* wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on a hill cannot be hid.

* The rock salt near Aleppo loses its saltiness when exposed to the air.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil.

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

For I say unto, you That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca,¹ shall be in danger of the council: but whosoever

¹ Raca is a Syriac word, which signifies scoundrel.

shall say, Thou fool, shall be in danger of hell fire.

Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee,

Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

It hath been said, Whosoever shall put

away his wife, let him give her a writing of divorcement.

But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

But I say unto you, Swear not at all: neither by heaven; for it is God's throne:

Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

Neither shalt thou swear by thy head, because thou canst not make one hair white or black:

But let your communication be, Yea, yea; nay, nay; for whatsoever is more than these, cometh of evil.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

And whosoever shall compel thee to go a mile, go with him twain.

Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy :

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you ;

That ye may be the children of your Father which is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye ? do not even the publicans the same ?

And if ye salute your brethren only, what do ye more *than others* ? do not even the publicans so ?

Be ye therefore perfect, even as your father which is in heaven is perfect.

Take heed that ye do not your alms before men, to be seen of them : otherwise ye have no reward of your Father which is in heaven.

Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward.

But when thou doest alms, let not thy

left hand know what thy right hand doeth :

That thine alms may be in secret : and thy Father, which seeth in secret, himself shall reward thee openly.

And when thou prayest, thou shalt not be as the hypocrites *are* : for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret ; and thy Father, which seeth in secret, shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen *do* : for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them : for your father knoweth what things ye have need of, before ye ask him.

After this manner therefore pray ye : Our Father which art in heaven, hallowed be thy name :

Thy kingdom come : thy will be done, in earth as *it is* in heaven :

Give us this day our daily bread :

And forgive us our debts, as we forgive our debtors :

And lead us not into temptation, but deliver us from evil : for thine is the king-

dom, and the power, and the glory, for ever.
Amen.

For if ye forgive men their trespasses, your heavenly Father will also forgive you ;

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover, when ye fast, be not, as the hypocrites, of a sad countenance : for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward.

But thou, when thou fastest, anoint thine head, and wash thy face ;

That thou appear not unto men to fast, but unto thy Father which is in secret : and thy Father, which seeth in secret, shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal :

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal :

For where your treasure is, there will your heart be also.

The light of the body is the eye : If therefore thine eye be single, thy whole body shall be full of light.

But if thine eye be evil, thy whole body shall be full of darkness. If therefore the

light that is in thee be darkness, how great *is* that darkness !

No man can serve two masters : for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon.

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ?

Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ?

Which of you by taking thought can add one cubit unto his stature ?

And why take ye thought for raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do they spin :

And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith ?

Therefore take no thought, saying, What shall we eat ? or, What shall we drink ? or, Wherewithal shall we be clothed ?

(For after all these things do the Gentiles

seek :) for your heavenly Father knoweth that ye have need of all these things.

But seek ye first the kingdom of God, and his righteousness ; and all these things shall be added unto you.

Take therefore no thought for the morrow : for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

CHAPTER XXVI.

Christ endeth his Sermon.

JUDGE not, that ye be not judged.

For with what judgement ye judge, ye shall be judged : and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye ?

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye : and, behold, a beam is in thine own eye ?

Thou hypocrite, first cast out the beam out of thine own eye ; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Ask, and it shall be given you ; seek, and

ye shall find ; knock, and it shall be opened unto you :

For every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened.

Or what man is there of you, whom if his son ask bread, will he give him a stone ?

Or if he ask a fish, will he give him a serpent ?

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him ?

Therefore all things whatsoever ye would that men should do to you, do ye even so to them : for this is the law and the prophets.

Enter ye in at the strait gate : for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat :

Because straight *is* the gate, and narrow *is* the way, which leadeth unto life ; and few there be that find it.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves :

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles ?

Even so every good tree bringeth forth good fruit ; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire.

Wherefore by their fruits ye shall know them.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Therefore whosoever heareth these sayings of mine, and doeth them, will I liken him unto a wise man, which built his house upon a rock:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon

that house ; and it fell : and great was the fall of it.

And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine :

For he taught them as *one* having authority, and not as the scribes.

CHAPTER XXVII.

Jesus cleanses the Leper in his way to Capernaum.

WHEN he was come down from the mountain, great multitudes followed him.

And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

And Jesus put forth *his* hand, and touched him, saying, I will ; be thou clean : And immediately his leprosy was cleansed.

And Jesus saith unto him, See thou tell no man ; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded for a testimony unto them.

CHAPTER XXVIII.

In Capernaum Jesus cures a Centurion's son, and many diseases, and casts out Devils.

AND when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

And Jesus saith unto him, I will come and heal him.

The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof : but speak the word only, and my servant shall be healed.

For I am a man under authority, having soldiers under me : and I say to this *man*, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doeth *it*.

When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven :

But the children of the kingdom shall be cast out into outer darkness : there shall be weeping and gnashing of teeth.

And Jesus said unto the centurion, Go thy way ; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the self-same hour.

CHAPTER XXIX.

Jesus cures a Demoniac, and heals Peter's mother-in-law in Capernaum; then makes a second tour through Galilee.

AND straightway on the sabbath-day he entered into the synagogue, and taught.

And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice,

Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this?

For with authority commandeth he even the unclean spirits, and they do obey him.

And immediately his fame spread abroad throughout all the region round about Galilee.

And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

But Simon's wife's mother lay sick of a fever; and anon they tell him of her.

And he stood over her, and rebuked the fever; and it left her: and immediately she arose, and ministered unto them.

Now when the sun was setting, all they that had any sick with divers diseases brought them unto him;

And all the city was gathered together at the door.

And he laid his hands on every one of them, and healed them,

And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he, rebuking *them*, suffered them not to speak: for they knew that he was Christ.

And he cast out the spirits with *his* word, and healed all that were sick:

That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed,

And the people sought him, and came unto him, and stayed him, that he should not depart from them.

And Simon and they that were with him followed after him.

And when they had found him, they said unto him, All *men* seek after thee.

And he said unto them, Let us go into the next towns, that I may preach there also : for therefore came I forth.

And he said unto them, I must preach the kingdom of God, to other cities also ; for therefore am I sent.

CHAPTER XXX.

Fishes are caught by miracle The third tour through Galilee, in which another Leper is cured.

AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

And saw two ships standing by the lake : but the fishermen were gone out of them, and were washing *their* nets.

And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing : nevertheless at thy word I will let down the net.

And when they had this done, they inclosed a great multitude of fishes : and their net brake.

And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink.

When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me ; for I am a sinful man, O Lord.

For he was astonished, and all that were with him, at the draught of the fishes which they had taken :

And so *was* also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not ; from henceforth thou shalt catch men,

And great multitudes came together to hear, and to be healed by him of their infirmities insomuch that Jesus could no more openly enter into the city, but was without in desert places.

And he withdrew himself into the wilderness, and prayed.

CHAPTER XXXI.

In crossing the lake, Jesus makes a storm at sea to cease by miracle.

Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

And a certain scribe¹ came and said unto

¹ Secretaries employed in the church, the state, the army, the revenue, &c.





him, Master I will follow thee withersoever thou goest.

And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

And another of his disciples said unto him Lord, suffer me first to go and bury my father.

But Jesus said unto him Follow me; and let the dead bury their dead.

And the same day, when the even was come, he saith unto them, Let us pass over unto the other *side*.

And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

And he was in the hinder part of the ship, asleep on a pillow.

And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

And he saith unto them Why are ye fearful, O ye of little faith! Then he arose, and rebuked the winds and the sea; and there was a great calm.

And he said unto them, Where is your faith?

And they feared exceedingly, and said

one to another. What manner of man is this, that even the wind and the sea obey him?

And they arrived at the country of the Gadarenes, which is over against Galilee.

CHAPTER XXXII.

The Demoniacs are cured.

AND when he went forth to land, there met him out of the city a certain man which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.*

And no man could bind him, no not with chains:

Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

And always night and day he was in the mountains and in the tombs, crying, and cutting himself with stones.

But when he saw Jesus afar off, he ran and worshipped him.

And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

(For he had commanded the unclean spirit to come out of the man.)

* The sepulchres of the Jews were generally caves digged out of rocks, or in the sides of mountains.

And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion : for we are many.

And he besought him much that he would not send them away out of the country.

Now there was there nigh unto the mountains a great herd of swine feeding.

And all the devils besought him, saying, Send us into the swine : that we may enter into them.

And he said unto them, Go. And when they were come out, they went into the herd of swine : and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

Then they went out to see what was done ; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind ; and they were afraid :

And they that saw *it*, told them how it befel to him that was possessed with the devil, and *also* concerning the swine.

Then the whole multitude of the country of the Gadarenes round about besought him to depart from them ; for they were taken with great fear : and he went up into the ship, and returned back again.

And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. But Jesus sent him away, saying,

Return to thine own house, and shew how great things God hath done unto thee.

And he departed, and began to publish in Decapolis how great things Jesus had done for him : and all *men* did marvel.

And it came to pass, that when Jesus was returned, the people *gladly* received him : for they were all waiting for him, and Jesus came into his own city.

CHAPTER XXXIII.

Jesus cures a Paralytic in Capernaum.

AND again he entered into Capernaum after *some* days ; and it was noised that he was in the house

And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door ; and he preached the word unto them.

And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem ; and the power of the Lord was *present* to heal them.

And, behold, men brought in a bed a man which was taken with a palsy : and they sought *means* to bring him in, and to lay *him* before him.

And when they could not find by what way they might bring him in because of the multitude, they went upon the house-top, and let him down through the tiling, with *his* couch, into the midst before Jesus.

And Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee.

And the Scribes, and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone?

And immediately, when Jesus perceived in *his* spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

For whether is easier to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

But that ye may know that the son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

And immediately he arose, took up the bed, and went forth before them all; inasmuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.

CHAPTER XXXIV.

Matthew is called from the receipt of custom, near Capernaum. The Disciples are blamed for not fasting.

AND he went forth again by the sea-side ; and all the multitude resorted unto him, and he taught them.

And as he passed by, he saw Levi^a the son of Alphaeus, sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

And Levi made him a great feast in his own house.

And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples : for there were many, and they followed him.

And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners ?

And Jesus answering, said unto them, They that are whole need not a physician ; but they that are sick.

But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice : for I am not come to call the righteous, but sinners to repentance.

^a St. Matthew, called Levi.

And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

And Jesus said unto them, Can the children of the bridechamber fast while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

But the days will come when the bridegroom shall be taken away from them, and then shall they fast.

And he spake also a parable unto them;

No man seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse, for that which is put in to fill it up taketh from the garment.

Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

No man also having drunk old *wine*, straightway desireth new: for he saith, The old is better.

CHAPTER XXXV.

The woman that had the flux of blood is cured in the street of Capernaum. Jairus' daughter is raised from the dead.

WHILE he spake these things unto them,
Behold, there came a man named Jairus,
and he was a ruler of the synagogue : and he
fell down at Jesus' feet, and besought him
that he would come into his house :

For he had one only daughter, about twelve
years of age, and she lay a dying.

And Jesus arose, and followed him, and *so*
did his disciples.

And much people followed him, and thronged him.

And a woman having an issue of blood
twelve years, which had spent all her living
upon physicians, neither could be healed of
any,

Came behind *him*, and touched the border
of his garment :

For she said within herself, If I may but
touch his garment, I shall be whole.

And straightway the fountain of her blood
was dried up ; and she felt in *her* body that
she was healed of that plague.

And Jesus said, Who touched me ? When
all denied, Peter, and they that were with
him, said, Master, the multitude throng



Engraved by J. G. P. T. 1840



thee, and press *thee*, and sayest thou, Who touched me?

And Jesus said, Somebody hath touched me; for I perceive that virtue is gone out of me.

And he looked round about to see her that had done this thing.

And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

But Jesus turned him about; and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole.

And the woman was made whole from that hour.

While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further?

As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

And he suffered no man to follow him, save Peter, and James, and John the brother of James.

And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

He said unto them, Give place ; for the maid is not dead, but sleepeth. And they laughed him to scorn.

But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

And he took the damsel by the hand, and said unto her, Talitha cumi ; which is, being interpreted, Damsel, I say unto thee, arise.

And straightway the damsel arose and walked ;

And they were astonished with a great astonishment.

And he charged them straitly that no man should know it ; and commanded that something should be given her to eat.

And the fame hereof went abroad into all that land.

CHAPTER XXXVI.

In Capernaum Jesus cures two blind men, and a dumb man possessed with a devil, &c. &c.

AND when Jesus departed thence, two blind men followed him, crying and saying, *Thou* son of David, have mercy on us.

And when he was come into the house, the blind men came to him : and Jesus saith unto them, Believe ye that I am able to do this ? They said unto him, Yea, Lord.

Then touched he their eyes, saying, According to your faith be it unto you.

And their eyes were opened : and Jesus straitly charged them, saying, See *that* no man know *it*.

But they, when they were departed, spread abroad his fame in all that country.

As they went out, behold, they brought to him a dumb man possessed with a devil.

And when the devil was cast out, the dumb spake : and the multitudes marvelled, saying, It was never so seen in Israel.

But the Pharisees said, He casteth out devils through the prince of the devils.

CHAPTER XXXVII.

Jesus made a fourth tour through Galilee. The twelve Apostles are chosen.

AND Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

But when he saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd.

Then saith he unto his disciples, the harvest truly *is* plenteous, but the labourers *are* few :

Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

And it came to pass in those days, that he

went out into a mountain to pray, and continued all night in prayer to God.

And when it was day, he called *unto him* his disciples : and of them he chose twelve, whom also he named Apostles.

CHAPTER XXXVIII.

Jesus preaches the Sermon on the plain not far from Capernaum.

AND he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases ;

And they that were vexed with unclean spirits : and they were healed.

And the whole multitude sought to touch him : for there went virtue out of him, and healed *them* all.

And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor : for yours is the kingdom of God.

Blessed *are ye* that hunger now : for ye shall be filled. Blessed *are ye* that weep now : for ye shall laugh.

Blessed are ye when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

Rejoice ye in that day, and leap for joy :

for, behold, your reward is great in heaven :
for in the like manner did their fathers unto
the prophets.

But woe unto you that are rich ! for ye
have received your consolation.

Woe unto you that are full ! for ye shall
hunger. Woe unto you that laugh now ! for
ye shall mourn and weep.

Woe unto you when all men shall speak
well of you ! for so did their fathers to the
false prophets.

But I say unto you which hear, Love your
enemies, do good to them which hate you ;

Bless them that curse you, and pray for
them which despitefully use you.

And unto him that smiteth thee on the
one cheek offer also the other ; and him that
taketh away thy cloak forbid not *to take thy*
coat also.

Give to every man that asketh of thee ;
and of him that taketh away thy goods ask
them not again.

And as ye would that men should do to
you, do ye also to them likewise.

For if ye love them which love you, what
thank have ye ? for sinners also love those
that love them.

And if ye do good to them which do good
to you, what thank have ye ? for sinners also
do even the same.

And if ye lend *to them* of whom ye hope to
receive, what thank have ye ? for sinners

also lend to sinners, to receive as much again.

But love ye your enemies, and do good, and lend, hoping for nothing again ; and your reward shall be great, and ye shall be the children of the Highest : for he is kind unto the unthankful and to the evil.

Be ye therefore merciful, as your Father also is merciful.

Judge not, and ye shall not be judged : condemn not, and ye shall not be condemned : forgive, and ye shall be forgiven :

Give, and it shall be given unto you : good measure, pressed down, and shaken together and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.

CHAPTER XXXIX.

The Apostles are named, and receive their commission and instructions.

Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

And when he had called unto him his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Now the names of the twelve apostles are these : The first, Simon, who is called Peter,

and Andrew his brother; James *the son* of Zebedee, and John his brother;

Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphaeus, and Lebbeus, whose surname was Thaddæus;

Simon the Canaanite, and Judas Iscariot, who also betrayed him.

These twelve Jesus sent forth and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not :

But go rather to the lost sheep of the house of Israel.

And as ye go, preach, saying, The kingdom of heaven is at hand.

Heal the sick, cleanse the lepers, raise the dead, cast out devils : freely ye have received, freely give.

Provide neither gold, nor silver, nor brass in your purses,

Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves : for the workman is worthy of his meat.

And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

And when ye come into an house, salute it :

And if the house be worthy, let your peace come upon it : but if it be not worthy, let your peace return to you.

And whosoever shall not receive you, nor

hear your words, when ye depart out of that house, or city, shake off the dust of your feet.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgement than for that city.

Behold, I send you forth as sheep in the midst of wolves : be ye therefore wise as serpents and harmless as doves.

But beware of men : for they will deliver you up to the councils, and they will scourge you in their synagogues ;

And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

But when they deliver you up, take no thought how or what ye shall speak : for it shall be given you in that same hour what ye shall speak.

For it is not ye that speak, but the Spirit of your father which speaketh in you.

And the brother shall deliver up the brother to death, and the father the child ; and the children shall rise up against *their* parents, and cause them to be put to death.

And ye shall be hated of all *men* for my name's sake : but he that endureth to the end shall be saved.

But when they persecute you in this city, flee ye into another : for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

The disciple is not above *his* master, nor the servant above his lord.

It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household?

Fear them not therefore: for there is nothing covered that shall not be revealed; and hid, that shall not be known.

What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

But the very hairs of your head are all numbered.

Fear ye not therefore; ye are of more value than many sparrows.

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Think not that I am come to send peace

on earth. I came not to send peace, but a sword.

For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

And a man's foes *shall be* they of his own household.

He that loveth father or mother more than me, is not worthy of me : and he that loveth son or daughter more than me, is not worthy of me.

And he that taketh not his cross, and followeth after me, is not worthy of me.

He that findeth his life shall lose it, and he that loseth his life for my sake shall find it.

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

He that receiveth a prophet in the name of a prophet shall receive a prophet's reward ; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward.

CHAPTER XL.

Jesus goes to Nain, and raises a widow's son from the dead.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence, to teach and to preach in their cities.

And it came to pass the day after, that he went into a city called Nain;^{*} and many of his disciples went with him, and much people.

Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

And he that was dead sat up, and began to speak. And he delivered him to his mother.

And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

^{*} Nain, a town situated a mile or two south of Tabor, and near Endor.

And this rumour of him went forth throughout all Judea, and throughout all the region round about.

CHAPTER XLI.

John Baptist sends messengers to Jesus. They find him in Capernaum.

Now when John had heard in the prison the works of Christ,

John calling *unto him* two of his disciples, sent *them* to Jesus, saying, Art thou he that should come? or look we for another?

When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

And in the same hour he cured many of *their* infirmities and plagues, and of evil spirits, and unto many *that were* blind he gave sight.

Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

And blessed is *he*, whosoever shall not be offended in me.

And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the

wilderness for to see? A reed shaken with the wind?

But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparalled, and live delicately, are in king's courts.

But what went ye out for to see? a prophet? yea, I say unto you, and more than a prophet.

For this is *he* of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he.

And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

And from the days of John the Baptist, until now the kingdom of heaven suffereth violence, and the violent take it by force.

For all the prophets and the law prophesied until John.

And if ye will receive *it*, this is Elias, which was for to come.

He that hath ears to hear, let him hear.

But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

And the Lord said, Whereunto then shall I

liken the men of this generation? and to what are they like?

They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners!

But Wisdom is justified of all her children.

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

Woe unto thee, Chorazin!¹ woe unto thee, Bethsaida!² for if the mighty works which were done in you had been done in Tyre³ and Sidon, they would have repented long ago in sackcloth and ashes.

But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgement, than for you.

And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell:

¹ Chorazin, a city of Galilee, near the lake.

² Bethsaida, situated a league or two from the desert mountain.

³ Sidon was a very ancient city, built by Sidon the son of Ham.

for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day.

But I say unto you, That it shall be more tolerable for the land of Sodom¹ in the day of judgement, than for thee.

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

Even so, Father: for so it seemed good in thy sight.

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

Come unto me all *ye* that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke *is* easy, and my burden is light.

¹ Tyre was built by a Colony from Sidon.

² Sodom, a town in Asia, destroyed by fire.—Bible.

CHAPTER XLII.

In Capernaum Jesus dines with Simon the Pharisee; and is anointed for the first time.

AND one of the Pharisees desired him that he would eat with him; and he went into the Pharisee's house, and sat down to meat.

And, behold, a woman in the city which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

And stood at his feet behind *him* weeping, and began to wash his feet with tears, and wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him; for she is a sinner.

And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty:

And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?

Simon answered and said, I suppose that *he*



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to whom he forgave most. And he said unto him, Thou hast rightly judged.

And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

Thou gavest me no kiss: but this woman since the time I come in, hath not ceased to kiss my feet.

My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

Wherefore, I say unto thee, her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same loveth little.*

And he said unto her, Thy sins are forgiven.

And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

And he said to the woman, Thy faith hath saved thee; go in peace.

CHAPTER XLIII.

Jesus is accompanied to the Passover by pious women, who administer to him.

AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him,

And certain women which had been healed of evil spirits and infirmities, Mary called Magdalène, out of whom went seven devils,

And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others which ministered unto him of their substance.

CHAPTER XLIV.

Second Passover.

AFTER this there was a feast of the Jews ; and Jesus went up to Jerusalem.

Now there is at Jerusalem, by the sheep-market, a pool, which is called in the Hebrew tongue Bethesda, having five porches.

In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

For an angel went down at a certain season into the pool, and troubled the water : whosoever then first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had.

And a certain man was there which had an infirmity thirty and eight years.

When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole ?

The impotent man answered him, Sir, I have no man, when the water is troubled, to put, me into the pool : but while I am coming, another steppeth down before me.

Jesus saith unto him, Rise, take up thy bed, and walk.

And immediately the man was made whole, and took up his bed, and walked : and on the same day was the sabbath.

The Jews therefore said unto him that was cured, It is the sabbath-day ; it is not lawful for thee to carry *thy* bed.

He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

Then asked they him, What man is that which said unto thee, Take up thy bed, and walk ?

And he that was healed wist not who it was : for Jesus had conveyed himself away, a multitude being in *that* place.

Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole : sin no more, lest a worse thing come unto thee.

The man departed, and told the Jews that it was Jesus which had made him whole.

And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.

But Jesus answered them, My Father worketh hitherto, and I work.

Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do : for what thing soever he doeth, these also doeth the Son likewise.

For the Father loveth the Son, and sheweth him all things that himself doeth : and he will shew him greater works than these, that ye may marvel.

For as the Father raiseth up the dead, and quickeneth *them* : even so the Son quickeneth whom he will.

For the Father judgeth no man, but hath committed all judgement unto the Son :

That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God : and they that hear shall live.

For as the Father hath life in himself, so hath he given to the Son to have life in himself.

And hath given him authority to execute judgement also, because he is the Son of man.

Marvel not at this : for the hour is coming, in the which all that are in the graves shall hear his voice.

And shall come forth: they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation.

I can of mine own self do nothing : as I hear I judge : and my judgement is just ; because I seek not mine own will, but the will of the Father which hath sent me.

If I bear witness of myself, my witness is not true.

There is another that beareth witness of me ; and I know that the witness which he witnesseth of me is true.

Ye sent unto John, and he bare witness unto the truth.

But I receive not testimony from man : but these things I say, that ye might be saved.

He was a burning and a shining light : and ye were willing for a season to rejoice in his light.

But I have greater witness than *that* of John ; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

And ye will not come to me, that ye might have life.

I receive not honour from men.

But I know you, that ye have not the love of God in you.

I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

For had ye believed Moses, ye would have believed me: for he wrote of me.

But if ye believe not his writings, how shall ye believe my words?

And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

And Jesus answering them said, Have ye

not read so much as this, what David did, when himself was an hungered, and they which were with him;

How he went into the house of God in the days of Abiather the high priest, and did eat the shew-bread, which is not lawful to eat but for the priests, and gave also to them which were with him?

Or have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless?

But I say unto you, That in this place is *one* greater than the temple.

But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

And he said unto them, The sabbath was made for man, and not man for the sabbath.

Therefore the Son of man is Lord also of the Sabbath:

CHAPTER XLV.

Jesus cures a man with a withered hand, in a synagogue nigh Jerusalem, then returns into Galilee.

AND it came to pass also on another sabbath that he entered into the synagogue and taught; and there was a man whose right hand was withered.

And the scribes and Pharisees watched

him, whether he would heal on the sabbath-day, that they might find an accusation against him.

And he saith unto the man which had the withered hand, Stand forth.

But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

And they asked him, saying, Is it lawful to heal on the sabbath-day? that they might accuse him.

Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy it?

And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath-day will he not lay hold on it, and lift it out?

How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath-days :

And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand.

And they were filled with madness: and communed one with another what they might do to Jesus.

And the Pharisees went forth, and straight-

way took counsel with the Herodians against him, how they might destroy him.

But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

And from Jerusalem, and from Idumea,* and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him, and he healed them all, and charged them that they should not make him known.

And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

That it might be fulfilled which was spoken by Esaias the prophet saying,

Behold my servant, whom I have chosen; my beloved in whom my soul is well pleased. I will put my spirit upon him, and he shall shew judgement to the Gentiles.

He shall not strive, nor cry; neither shall any man hear his voice in the streets.

A bruised reed shall he not break, and

* Idumea, stood on that hilly tract of country which lay between Horeb and Canaan.

smoking flax shall he not quench, till he send forth judgement unto victory.

And in his name shall the Gentiles trust.

And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

O generation of vipers! how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things.

But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement.

For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

There came then his brethren and his mother, and, standing without, sent unto him, calling him.

And the multitude sat about him; and they said unto him, Behold, thy mother and thy brethren without seek for thee.

And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren.





For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAPTER XLVI.

Jesus goes out to the sea of Galilee, and delivers the parabolical Sermon. The sower, &c.

THE same day went Jesus out of the house, and sat by the sea-side.

And there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea: and the whole multitude was by the sea on the land.

And when much people were gathered together, and were come to him out of every city, he spake by a parable.

And he taught them many things by parables, and said unto them in his doctrine,

Hearken: Behold, there went out a sower to sow:

And when he sowed, some *seeds* fell by the way side, and it was trodden down, and the fowls of the air devoured it.

And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: and as soon as it was sprung up, it withered away, because it lacked moisture.

And some fell among thorns; and the thorns grew up and choked it, and it yielded no fruit.

And other fell on good ground, and did

yield fruit that sprang up and increased, and brought forth, some thirty, and some sixty, and some an hundred.

And when he had said these things, he cried, He that hath ears to hear, let him hear.

And the disciples came, and said unto him, Why speakest thou unto them in parables?

He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not; neither do they understand.

And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not preceive.

For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed: lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

But blessed *are* your eyes, for they see; and your ears, for they hear.

For verily I say unto you, That many prophets and righteous *men* have desired to see

those things which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

And he said unto them, Know ye not this parable? and how then will ye know all parables?

Hear ye therefore the parable of the sower,

Now the parable is this; The seed is the word of God,

The sower soweth the word,

And these are they by the way-side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way-side.

And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

But that on the good ground are they, which, in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

No man when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

For nothing is secret that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

If any man have ears to hear, let him hear.

And he saith unto them, Take heed what ye hear:

Take heed therefore how ye hear: with what measure ye mete, it shall be measured to you; and unto you that hear shall more be given.

For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

CHAPTER XLVII.

The parables of the tares in the field, the seed which spring up silently, and the parable of the mustard.

ANOTHER parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

But while men slept, his enemy came and

sowed tares among the wheat, and went his way.

But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field ? from whence then hath it tares ?

He said unto them, an enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up ?

But he said, Nay ; lest while ye gather up the tares, ye root up also the wheat with them.

Let both grow together until the harvest : and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn.

And he said, So is the kingdom of God, as if a man could cast seed into the ground :

And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

For the earth bringeth forth fruit of herself ; first the blade, then the ear, after that the full corn in the ear.

But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

Another parable put he forth unto them, saying,

treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again : The kingdom of heaven is like unto a merchant-man seeking goodly pearls :

Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Again : The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind :

Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

So shall it be at the end of the world : the angels shall come forth and sever the wicked from among the just.

And shall cast them into the furnace of fire : there shall be wailing and gnashing of teeth.

Jesus saith unto them, Have ye understood all these things ? They say unto him, Yea, Lord.

Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven, is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

CHAPTER L.

Jesus goes away to Nazareth.

AND he went out from thence, and came into his own country; and his disciples follow him.

And when the sabbath-day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

And his sisters, are they not all with us? Whence then hath this man all these things?

And they were offended in him.

But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

And he marvelled because of their unbelief. And he went round about the villages teaching.

CHAPTER LI

John Baptist is put to death by Herod in Tiberias.

Now Herod the tetrarch heard of all that was done by him : and he was perplexed, because that it was said of some that John was risen from the dead ;

And of some, That Elias had appeared ; and of others, That one of the old prophets was risen again.

And Herod said, John have I beheaded : but who is this, of whom I hear such things ? And he desired to see him.

For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife : for he had married her.

For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

Therefore Herodias had a quarrel against him, and would have killed him : but she could not.

For Herod feared John, knowing that he was a just man and an holy, and observed him ; and when he heard him, he did many things, and heard him gladly.

And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

And when a convenient day was come, that Herod on his birth-day made a supper to his

lords, high captains, and chief *estates* of Galilee ;

And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

And he swa^{re} unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

And she went forth, and said unto her mother, What shall I ask ? And she said, The head of John the Baptist.

And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

And the king was exceeding sorry ; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

And immediately the king sent an executioner, and commanded his head to be brought : and he went and beheaded him in the prison.

And brought his head in a charger, and gave it to the damsel : and the damsel gave it to her mother.

And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

CHAPTER LII.

The Apostles return to Capernaum. In the desert of Bethsaida the people are fed by a miracle, the first time.

AND the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

After these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

And the people saw them departing, and many knew him, and ran a foot thither out of all cities.

And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

And out went them, and came together unto him.

And Jesus went forth, and saw a great multitude, and was moved with compassion toward them.

And he received them because they were as sheep not having a shepherd : and he began to teach them many things.

And spake unto them of the kingdom of God, and healed them that had need of healing.

And Jesus went up into a mountain, and there he sat with his disciples.

And the passover, a feast of the Jews, was nigh.

And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

And this he said to prove him; for he himself knew what he would do.

Philip answered him, Two hundred penny-worth¹ of bread is not sufficient for them, that every one of them may take a little.

He saith unto them, How many loaves have ye? go and see.

One of his disciples, Andrew, Simon Peter's brother, saith unto him,

There is a lad here, which hath five barley-loaves and two small fishes: but what are they among so many? except we should go and buy meat for all this people.

(For they were about five thousand men.)

He said, Bring them hither to me.

And Jesus said, Make the men sit down,

¹ The Roman denarius or penny was equal to seven-pence half-penny English money.

Now there was much grass in the place, So the men sat down, in number about five thousand.

And they did so, and made them all sit down,

And they sat down in ranks, by hundreds, and by fifties.

And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them ;

And they did all eat, and were filled.

When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost,

Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto *them* that had eaten.

And they that had eaten were about five thousand men, beside women and children.

CHAPTER LIII.

Peter walks upon the sea, in sailing towards Capernaum.

THEN those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

When Jesus therefore perceived that they would come and take him by force, to make him a king ;

Straightway he constrained his disciples to



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get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

And when he had sent them away, he departed into a mountain to pray.

And when even was come, the ship was in the midst of the sea, and he alone on the land.

And he saw them toiling in rowing; for the wind was contrary unto them:

And it was now dark, and Jesus was not come to them.

And the sea arose, by reason of a great wind that blew.

And about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

For they all saw him, and were troubled.

And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

And he said, Come. And when *Peter* was come down out of the ship, he walked on the water to go to Jesus.

But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me!

And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

And when they were come into the ship, the wind ceased.

And immediately the ship was at the land whither they went.

And they were sore amazed in themselves beyond measure, and wondered.

For they considered not *the miracle* of the loaves: for their heart was hardened.

Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

CHAPTER LIV.

Jesus works many miracles of healing. The conversation in the synagogue of Capernaum.

AND when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into

the boat, but *that* his disciples were gone away alone ;

(Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks ;)

When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither ?

Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you : for him hath God the Father sealed.

Then said they unto him, What shall we do, that we might work the works of God ?

Jesus answered and said unto them, This is the work of God, That ye believe on him whom he hath sent.

They said therefore unto him, What sign shewest thou then, that we may see, and believe thee ? what dost thou work ?

Our fathers did eat manna in the desert ; as it is written, He gave them bread from heaven to eat.

Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

For the bread of God is he which cometh down from heaven, and giveth life unto the world.

Then said they unto him, Lord, evermore give us this bread.

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

But I said unto you, that ye also have seen me, and believe not.

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

For I came down from heaven, not to do mine own will, but the will of him that sent me.

And this is the Father's will which hath sent me, That of all which he hath given me I should lose nothing, but should raise it up again at the last day.

And this is the will of him that sent me, That every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

The Jews then murmured at him, because he said, I am the bread which came down from heaven.

And they said, Is not this Jesus, the son of

Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

Jesus therefore answered and said unto them, Murmur not among yourselves.

No man can come to me, except the Father, which hath sent me, draw him: and I will raise him up at the last day.

It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

Not that any man hath seen the Father, save he which is of God; he hath seen the Father.

Verily, verily, I say unto you, He that believeth on me hath everlasting life.

I am that bread of life.

Your fathers did eat manna in the wilderness, and are dead.

This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

For my flesh is meat indeed, and my blood is drink indeed.

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.

This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

These things said he in the synagogue, as he taught in Capernaum:

Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

What and if ye shall see the Son of man ascend up where he was before?

It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

And he said, Therefore said I unto you, That no man can come unto me, except it were given unto him of my Father.

From that *time* many of his disciples went back, and walked no more with him.

Then said Jesus unto the twelve, Will ye also go away?

Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

And we believe and are sure that thou art that Christ, the Son of the living God.

Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

CHAPTER LV.

At the third passover the Pharisees blame the disciples for eating with unwashed hands.

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.

And *when they come* from the market, except they wash they eat not. And many other things there be which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables.

Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands ?

He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

Howbeit, in vain do they worship me, teaching *for* doctrines the commandments of men.

For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups : and many other such like things ye do.

And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

For Moses said, Honour thy father and thy mother ; and, Whoso curseth father or mother, let him die the death :

But ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*.

And ye suffer him no more to do ought for his father or his mother ;

Making the word of God of none effect through your tradition, which ye have delivered : and many such like things do ye.

And when he had called all the people *unto him*; he said unto them, Hearken unto me every one *of you*, and understand.

Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

If any man have ears to hear let him hear.

Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying ?

But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up.

Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

Then answered Peter and said unto him, Declare unto us this parable.

And when he was entered into the house from the people, his disciples asked him concerning the parable.

And Jesus said, Are ye also yet without understanding ?

Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

But those things which proceed out of the mouth come forth from the heart; and they defile the man.

For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

These are *the things* which defile a man; but to eat with unwashen hands defileth not a man.

CHAPTER LVI.

Jesus cures the woman of Canaan's daughter in the country of Tyre and Sidon.

AND from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*; but he could not be hid.

And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David! my daughter is grievously vexed with a devil.

But he answered her not a word. And his

disciples came and besought him, saying, Send her away ; for she crieth after us.

But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Then came she and worshipped him, saying, Lord, help me !

The woman was a Greek, a Syrophenician by nation : and she besought him that he would cast forth the devil out of her daughter.

But Jesus said unto her, Let the children first be filled : for it is not meet to take the children's bread, and to cast *it* unto the dogs.

And she answered and said unto him, Yes, Lord : yet the dogs under the table eat of the children's crumbs.

And he said unto her, For this saying go thy way : the devil is gone out of thy daughter.

And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

CHAPTER LVII.

In Decapolis, Jesus cures one that had an impediment in his speech.

AND again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

And they bring unto him one that was deaf, and had an impediment in his speech ; and they beseech him to put his hand upon him.

And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue ;

And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

And he charged them that they should tell no man : but the more he charged them, so much the more a great deal they published it ;

And were beyond measure astonished, saying, He hath done all things well : he maketh both the deaf to hear, and the dumb to speak.

CHAPTER LVIII.

The second miraculous dinner is given on a mountain, near the sea of Galilee.

AND Jesus departed from thence, and came nigh unto the sea of Galilee ; and went up into a mountain, and sat down there.

And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet ; and he healed them :

Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see, and they glorified the God of Israel.

The multitude being very great, and having

nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

I have compassion on the multitude, because they have now been with me three days, and have nothing to eat :

And if I send them away fasting to their own houses, they will faint by the way : for divers of them came from far.

And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude ?

And Jesus saith unto them, How many loaves have ye ? And they said, Seven, and a few little fishes.

And he commanded the multitude to sit down on the ground.

And he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them* ; and they did set *them* before the people.

And they had a few small fishes : and he blessed, and commanded to set them also before *them*.

So they did eat, and were filled : and they took up of the broken *meat* that was left seven baskets.

And they that did eat were four thousand men, beside women and children.

And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.¹

¹ Dalmanutha, or Magalala, in Judea.

CHAPTER LIX.

Jesus rebuketh his Disciples.

AND when his disciples were come to the other side, they had forgotten to take bread.

Neither had they in the ship with them more than one loaf.

Then Jesus said unto them, Take heed, and beware of the leaven of the Pharisees and of the Sadducees

And they reasoned among themselves, saying, *It is* because we have taken no bread.

Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread ?

Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up ?

Perceive ye not yet, neither understand ? have ye your heart yet hardened ?

Having eyes, see ye not and having ears, hear ye not ? and do ye not remember,

When I brake the five loaves among five thousand, how many baskets full of fragments took ye up ? They say unto him, Twelve.

And when the seven among four thousand, how many baskets full of fragments took ye up ? And they said, Seven.

How is it that ye do not understand that I spake *it* not to you concerning bread, that

ye should beware of the leaven of the Pharisees and of the Sadducees?

Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

CHAPTER LX.

Jesus cures a blind man near Bethsaida.

AND he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

And he took the blind man by the hand and led him out of the town: and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought?

And he looked up, and said, I see men as trees, walking.

After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

CHAPTER LXI.

In the country of Cesarea Phillippi, Jesus bestows on Peter the keys, and foretels his own sufferings the second time.

AND Jesus went out, and his disciples, into the towns of Cesarea Phillippi,^a and by the

^a This city, while in the possession of the Canaanites, was called Lesheim. Joshua. c. xix v. 47.

way he asked his disciples, saying unto them, Whom do men say that I am ?

And they said, Some *say that thou art* John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am ?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona:¹ for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say also unto thee, That thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Then charged he his disciples, that they should tell no man that he was Jesus the Christ.

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

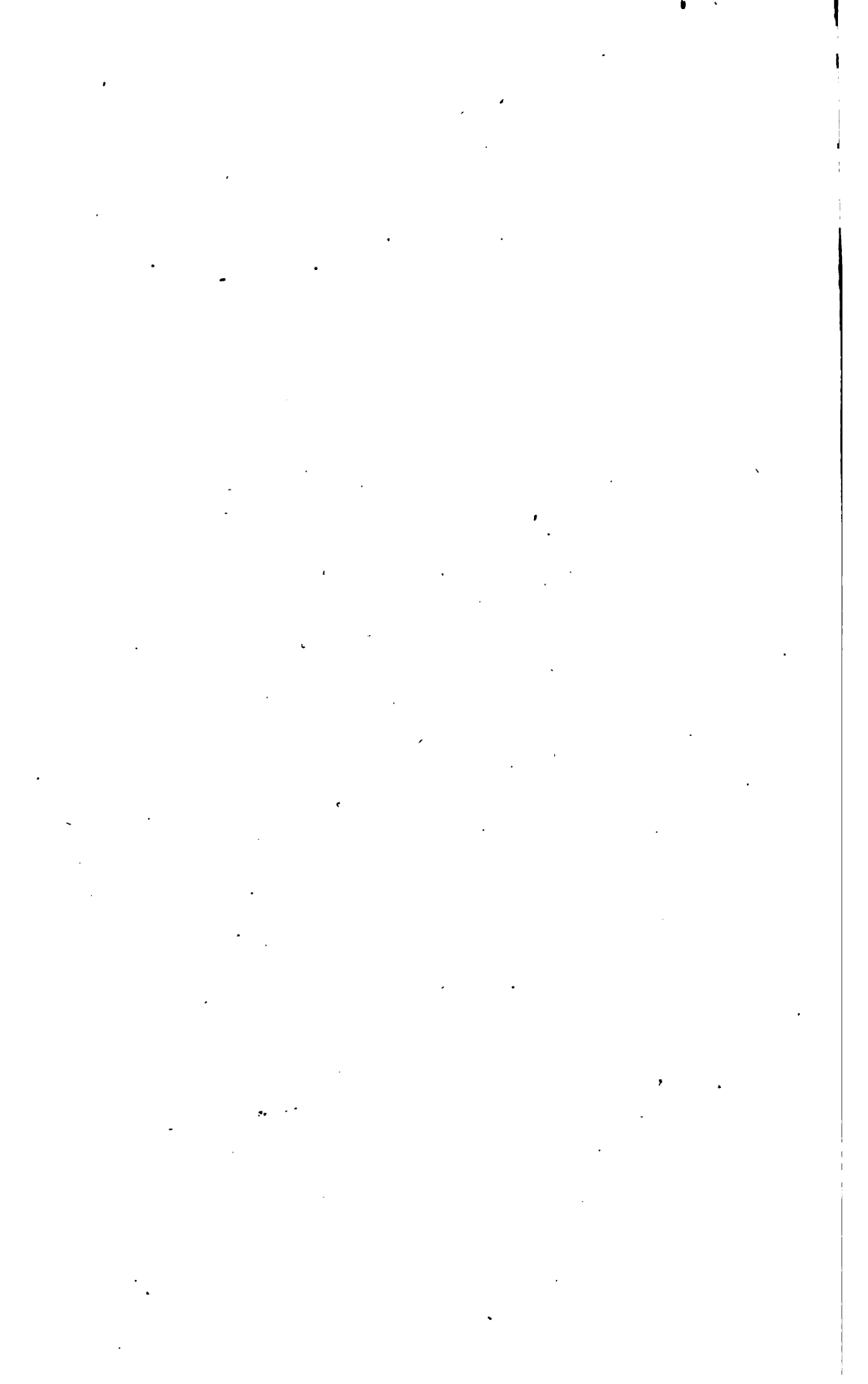
And he spake that saying openly.

Then Peter took him, and began to rebuke

¹ Barjona, a rock.



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him, saying, Be it far from thee, Lord : this shall not be unto thee.

And when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan : for thou savourest not the things that be of God, but the things that be of men.

CHAPTER LXII.

In the country of Cesarea Phillippi, Jesus declares that he will judge the world.

AND he said to *them* all, if any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

For whosoever will save his life shall lose it : but whosoever will lose his life for my sake, the same shall save it.

For what shall it profit a man, if he shall gain the whole world, and lose his own soul ?

Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

For the Son of man shall come in the glory of his Father with his angels : and then he shall reward every man according to his works.

Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom.

CHAPTER LXIII.

Jesus is transfigured in the country of Cesarea Phillippi, and foretels his own sufferings a third time.

AND after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

And was transfigured before them ; and his face did shine as the sun, and his raiment was white as the light.

And as he prayed, the fashion of his countenance was altered, and his raiment *was* white and glistering.

And, behold, there talked with him two men, which were Moses and Elias.

Who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem.

But Peter and they that were with him were heavy with sleep : and when they were awake, they saw his glory, and the two men that stood with him.

And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here :

And let us make three tabernacles ; one for thee, and one for Moses, and one for Elias : not knowing what he said.

And there was a cloud that overshadowed them.

And, behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased ; hear ye him.

And when the disciples heard it, they fell on their faces, and were sore afraid.

And Jesus came and touched them, and said, Arise, and be not afraid.

And when they had lifted up their eyes, they saw no man, save Jesus only.

And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

And they asked him, saying, Why say the scribes that Elias must first come ?

And he answered and told them, Elias verily cometh first, and restoreth all things ; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

Then the disciples understood that he spake unto them of John the Baptist.

CHAPTER LXIV.

*In the country of Cesarea Phillippi, Jesus cures
a youth afflicted with an epilepsy.*

AND it came to pass, that on the next day, when they were come down from the hill, much people met him.

And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him.

And he asked the scribes, What question ye with them?

And one of the multitude answered and said,

Lord have mercy on my son; for he is lunatic, and sore vexed: for oft-times he fall-
eth into the fire, and oft into the water.

And wheresoever he taketh him, he teareth him;

Master, I beseech thee, look upon my son; for he is mine only child:

And I brought him to thy disciples, and they could not cure him.

And Jesus answering said, O faithless and perverse generation! how long shall I be with you, and suffer you? Bring thy son hither.

And they brought him unto him: and when he saw him, straightway the spirit tare

him ; and he fell on the ground, and wallowed foaming.

And he asked his father, How long is it ago since this came unto him ? And he said, Of a child :

And oftentimes it hath cast him into the fire and into the waters, to destroy him ; but if thou canst do any thing, have compassion on us, and help us.

Jesus said unto him, If thou canst believe all things *are* possible to him that believeth.

And straightway the father of the child cried out, and said with tears, Lord, I believe ; help thou mine unbelief.

When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

And *the spirit* cried, and rent him sore, and came out of him : and he was as one dead ; insomuch that many said, He is dead.

But Jesus took him by the hand, and lifted him up ; and he arose.

And when he was come into the house, his disciples asked him privately, why could not we cast him out ?

And Jesus said unto them, Because of your unbelief: for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder

place: and it shall remove; and nothing shall be impossible unto you.

Howbeit this kind goeth not out, but by prayer and fasting.

And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

Let these sayings sink down into your ears.

And they departed thence, and passed through Galilee.

CHAPTER LXV.

The didrachmas^a are paid at Capernaum. The parable of the debtor there.

AND when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?

He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

Notwithstanding lest we should offend them, go thou to the sea, and cast an hook,

^a Tax called didrachmas is supposed to be half a shekel raised to repair the Temple, and paid by all males above twenty years old.

and take up the fish that first cometh up ;
and when thou hast opened his mouth, thou
shalt find a piece of money : that take, and
give unto them for me and thee.

At the same time came the disciples unto
Jesus, saying, Who is the greatest in the
kingdom of heaven ?

And Jesus called a little child unto him,
and set him in the midst of them.

And said, Verily I say unto you, Except ye
be converted, and become as little children,
ye shall not enter into the kingdom of heaven.

Whosoever therefore shall humble himself
as this little child, the same is greatest in the
kingdom of heaven.

And when he had taken him in his arms,
he said unto them,

Whosoever shall receive one of such chil-
dren in my name, receiveth me :

And whosoever shall receive me receiveth
him that sent me : for he that is least among
you all, the same shall be great.

And John answered him, saying, Master,
we saw one casting out devils in thy name,
and he followeth not us : and we forbid him,
because he followeth not us.

But Jesus said, Forbid him not ; for there
is no man which shall do a miracle in my name
that can lightly speak evil of me.

For he that is not against us is on our part.

For whosoever shall give you a cup of wa-
ter to drink in my name, because ye belong

to Christ, verily I say unto you, He shall not lose his reward.

And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

Woe unto the world because of offences ! for it must needs be that offences come ; but woe to that man by whom the offence cometh !

Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone : if he shall hear thee, thou hast gained thy brother.

But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

And if he shall neglect to hear them, tell *it* unto the church : but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven ; and whatsoever ye shall loose on earth shall be loosed in heaven.

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

For where two or three are gathered together in my name, there am I in the midst of them.

Then Peter came to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

And when he had begun to reckon, one was brought unto him which owed him ten thousand talents:

But forasmuch as he had not to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

But the same servant went out, and found one of his fellow servants which owed him an hundred pence; and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me and I will pay thee all.

And he would not; but went and cast him into prison, till he should pay the debt.

So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me :

Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee ?

And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

And it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan :

And great multitudes followed him ; and he healed them there.

And as he was wont, he taught them again.

CHAPTER LXVI.

Fourth passover. Officers sent to apprehend Jesus at the feast of tabernacles.

NOW the Jews' feast of tabernacles¹ was at hand.

¹ Feast of Tabernacles, ordained by the Jewish law, began on the seventh month, answering to our September and October.

His brethren therefore said unto him Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

For neither did his brethren believe in him.

Then Jesus said unto them, My time is not yet come, but your time is always ready.

The world cannot hate you : but me it hateth, because I testify of it, that the works thereof are evil.

Go ye up unto this feast : I go not up yet unto this feast ; for my time is not yet full come.

When he had said these words unto them he abode *still* in Galilee.

But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

Then the Jews sought him at the feast, and said, Where is he ?

And there was much murmuring among the people concerning him : for some said, He is a good man : others said, Nay ; but he deceiveth the people.

Howbeit no man spake openly of him, for fear of the Jews.

Now about the midst of the feast, Jesus went up into the temple, and taught.

And the Jews marvelled, saying, How

knoweth this man letters, having never learned?

Jesus answered them, and said, My doctrine is not mine; but his that sent me.

If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?

The people answered and said, Thou hast a devil: who goeth about to kill thee?

Jesus answered and said unto them, I have done one work, and ye all marvel.

Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath-day circumsise a man.

If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day?

Judge not according to the appearance, but judge righteous judgement.

Then said some of them of Jerusalem, Is not this he whom they seek to kill?

But, lo, he speaketh boldly, and they say

nothing unto him. Do the rulers know indeed that this is the very Christ?

Howbeit we know this man whence he is : but when Christ cometh, no man knoweth whence he is.

Then cried Jesus in the temple as ye taught, saying, Ye both know me, and ye know whence I am : and I am not come of myself, but he that sent me is true, whom ye know not.

But I know him : for I am from him, and he hath sent me.

Then they sought to take him : but no man laid hands on him, because his hour was not yet come.

And many of the people believed on him and said, When Christ cometh, will he do more miracles than these which this *man* hath done ?

The Pharisees heard that the people murmured such things concerning him ; and the Pharisees and the chief priests sent officers to take him.

Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

Ye shall seek me, and shall not find *me* : and where I am, *thither* ye cannot come.

Then said the Jews among themselves, Whither will he go, that we shall not find him ? will he go unto the dispersed among the Gentiles, and teach the Gentiles ?

What *manner of* saying is this that he said,

Ye shall seek me, and shall not find *me* : and where I am, *thither* ye cannot come ?

In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

(But this spake he of the Spirit, which they that believe on him should receive : for the Holy Ghost was not yet *given* ; because that Jesus was not yet glorified.)

Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

Others said, This is the Christ. But some said, Shall Christ come out of Galilee ?

Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was ?

So there was a division among the people because of him.

And some of them would have taken him ; but no man laid hands on him.

Then came the officers to the chief priests and Pharisees ; and they said unto them, Why have ye not brought him ?

The officers answered, never man spake like this man.

Then answered them the Pharisees, Are ye also deceived ?

Have any of the rulers or of the Pharisees, believed on him ?

But this people, who knoweth not the law, are cursed.

Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

Doth our law judge *any* man before it hear him, and know what he doeth?

They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

And every man went unto his own house,
Jesus went unto the Mount of Olives.

CHAPTER LXVII.

The woman taken in adultery, is placed before Jesus.

AND early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

And the scribes and Pharisees brought unto him a woman taken in adultery: and when they had set her in the midst,

They say unto him, Master, this woman was taken in adultery, in the very act.

Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

This they said tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*

So when they continued asking him, he lifted up himself, and said unto them, He that

is without sin among you, let him first cast a stone at her.

And again he stooped down, and wrote on the ground.

And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

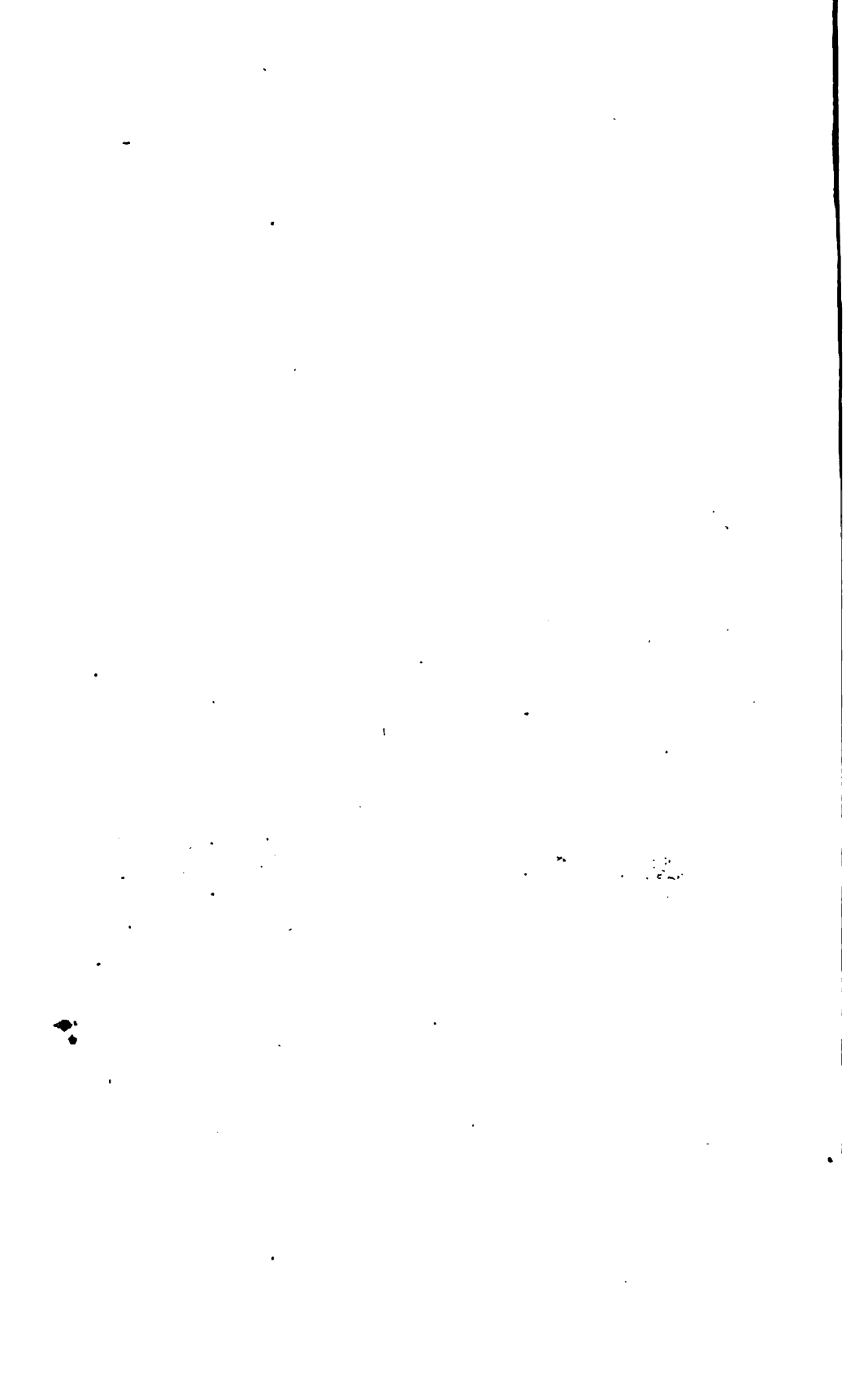
The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

Ye judge after the flesh; I judge no man.

And yet if I judge, my judgement is true: for I am not alone, but I and the Father that sent me.





It is also written in your law, That the testimony of two men is true.

I am one that bear witness of myself, and the Father that sent me beareth witness of me.

Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

I said therefore unto you, That ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

They understood not that he spake to them of the Father.

Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

As he spake these words, many believed on him.

Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed:

And ye shall know the truth, and the truth shall make you free.

They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin, is the servant of sin.

And the servant abideth not in the house for ever: *but* the Son abideth ever.

If the Son therefore shall make you free, ye shall be free indeed.

I know that ye are Abraham's seed: but ye seek to kill me, because my word hath no place in you.

I speak that which I have seen with my Father; and ye do that which ye have seen with your father.

They answered and said unto him, Abraham

is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

But now ye seek to kill me, a man that hath told you the truth, which I have heard of God : this did not Abraham.

Ye do the deeds of your father. Then said they to him, We be not born of fornication ; we have one Father, *even* God.

Jesus said unto them, If God were your Father, ye would love me ; for I proceeded forth and came from God ; neither came I of myself, but he sent me.

Why do ye not understand my speech ? *even* because ye cannot hear my word.

Ye, are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own : for he is a liar, and the father of it.

And because I tell *you* the truth, ye believe me not.

Which of you convinceth me of sin ? And if I say the truth, why do ye not believe ~~me~~ me ?

He that is of God heareth God's words ; ye therefore hear *them* not, because ye are not of God.

Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil ?

Jesus answered, I have not a devil : but

I honour my Father, and ye do dishonour me.

And I seek not mine own glory : there is one that seeketh and judgeth.

Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets ; and thou sayest, If a man keep my saying, he shall never taste of death.

Art thou greater than our father Abraham, which is dead ? and the prophets are dead : whom makest thou thyself ?

Jesus answered, If I honour myself, my honour is nothing : it is my Father that honour-eth me ; of whom ye say, That he is your God :

Yet ye have not known him : but I know him : and if I should say, I know him not, I shall be a liar like unto you : but I know him, and keep his saying.

Your father Abraham rejoiced to see my day : and he saw *it*, and was glad.

Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham ?

Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

Then took they up stones to cast at him : but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

CHAPTER LXVIII.

Jesus cures a man who was born blind.

AND as *Jesus* passed by, he saw a man which was blind from *his* birth.

And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind ?

Jesus answered, Neither hath this man sinned, nor his parents ; but that the works of God should be made manifest in him.

I must work the works of him that sent me, while it is day : the night cometh, when no man can work.

As long as I am in the world¹, I am the light of the world.

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay.

And said unto him, Go, wash in the pool of Siloam, (which is, by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged ?

Some said, This is he : others *said*, He is like him : *but* he said, I am *he*.

¹ The waters here mentioned came from a spring that was in the rocks of Mount Sion, and were gathered into two great basons, the lower called the Pool of Fleeces, and the upper Shiloah.—Neh. iii. 15.

Therefore said they unto him, How were thine eyes opened?

He answered and said, A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

Then said they unto him, Where is he? He said, I know not.

They brought to the Pharisees him that aforetime was blind.

And it was the Sabbath-day when Jesus made the clay and opened his eyes.

Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, he is a prophet.

But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him that had received his sight.

And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

His parents answered them and said, We know that this is our son, and that he was born blind :

But by what means he now seeth we know not ; or who hath opened his eyes we know not : he is of age ; ask him : he shall speak for himself.

These *words* spake his parents, because they feared the Jews : for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

Therefore said his parents, He is of age ; ask him.

Then again called they the man that was blind, and said unto him, Give God the praise : we know that this man is a sinner.

He answered and said, Whether he be a sinner *or no*, I know not : one thing I know, that, whereas I was blind, now I see.

Then said they to him again, What did he to thee ? how opened he thine eyes ?

He answered them, I have told you already, and ye did not hear : wherefore would ye hear *it* again ? will ye also be his disciples ?

Then they reviled him, and said, Thou art his disciple ; but we are Moses' disciples.

We know that God spake unto Moses : *as for this fellow*, we know not from whence he is.

The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

Since the world began was it not heard that any man opened the eyes of one that was born blind.

If this man were not of God, he could do nothing.

They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us! And they cast him out.

Jesus heard that they had cast him out: and when he had found him, he said unto him, Dost thou believe on the Son of God?

He answered and said, Who is he, Lord, that I might believe on him?

And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

And he said, Lord, I believe. And he worshipped him.

And Jesus said, For judgement I am come into this world; that they which see not might see, and that they which see might be made blind.

And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

Verily, verily, I say unto you, He that en^{er}eth not by the door into the sheepfold,

but climbeth up some other way, the same is a thief and a robber.

But he that entereth in by the door is the shepherd of the sheep.

To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

All that ever came before me are thieves and robbers: but the sheep did not hear them.

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

I am the good shepherd: the good shepherd giveth his life for the sheep.

But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth

the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them and scattereth the sheep.

The hireling fleeth because he is an hireling, and careth not for the sheep.

I am the good shepherd and know my *sheep*, and am known of mine.

As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold *and* one shepherd.

Therefore doth my Father love me because I lay down my life that I might take it again.

No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

There was a division therefore again among the Jews for these sayings.

And many of them said, He hath a devil, and is mad; why hear ye him?

Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

And it was at Jerusalem the feast of the dedication,¹ and it was winter.

¹ A solemnity instituted by Judas Maccabeus, in commemoration of his having cleansed the temple after it had been profaned by Antiochus Epiphanes.

And Jesus walked in the temple in Solomon's porch.

Then came the Jews round about him and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell.

Jesus answered them, I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me.

But ye believe not, because ye are not of my sheep, as I said unto you.

My sheep hear my voice, and I know them, and they follow me:

And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

My father which gave *them* me is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

I and *my* Father are one.

Then the Jews took up stones again to stone him.

Jesus answered them, Many good works have I shewed you from my father; for which of those works do ye stone me?

The Jews answered him saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

Jesus answered them, Is it not written in your law, I said, Ye are gods?^a

If he called them gods, unto whom the

^a Psalms lxxxii. 6.

word of God came, and the Scripture cannot be broken ;

Say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest ; because I said, I am the Son of God ?

If I do not the works of my Father, believe me not.

But if I do, though ye believe not me, believe the works ; that ye may know, and believe that the Father *is* in me, and I in him.

Therefore they sought again to take him : but he escaped out of their hand ;

And went away again beyond Jordan, into the place where John at first baptized ; and there he abode.

And many resorted unto him, and said, John did no miracles ; but all things that John spake of this man were true.

And many believed on him there.

CHAPTER LXIX.

Jesus is refused a lodging in a village of the Samaritans.

AND it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem.

And sent messengers before his face : and they went, and entered into a village of the Samaritans, to make ready for him.

And they did not receive him, because his face was as though he would go to Jerusalem,

And when his disciples, James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did ?

But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of.

For the son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

And Jesus said unto him, Foxes have holes, and birds of the air *have* nests ; but the Son of man hath not where to lay *his* head.

And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

Jesus said unto him, Let the dead bury their dead ; but go thou and preach the kingdom of God.

And another also said, Lord, I will follow thee ; but let me first go bid them farewell which are at home at my house.

And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAPTER LXX.

The seventy disciples are sent out.

AFTER these things the Lord appointed other seventy also, and sent them two and

them unto babes ; even so, Father ; for so it seemed good in thy sight.

All things are delivered to me of my Father : and no man knoweth who the Son is, but the Father ; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things which ye see :

For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them* ; and to hear those things which ye hear, and have not heard *them*.

CHAPTER LXXI.

The means of eternal life declared.—Parable of the Samaritans.

AND, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life ?

He said unto him, What is written in the law ? how readest thou ?

And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself.

And he said unto him, Thou hast answered right : this do, and thou shalt live.

But he, willing to justify himself, said unto Jesus, And who is my neighbour ?





And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*.

And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again I will repay thee.

Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

CHAPTER LXXII.

Jesus lodges with Martha and Mary.

Now it came to pass, as they went, that he entered into a certain village : and a certain woman named Martha received him into her house.

And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

But Martha was cumbered about much serving, and came to him and said, Lord, dost thou not care that my sister hath left me to serve alone ? bid her therefore that she help me.

And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things :

But one thing is needful : and Mary hath chosen that good part, which shall not be taken away from her.

CHAPTER LXXIII.

Jesus teaches his disciples to pray.

AND it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed

be thy name : Thy kingdom come : Thy will be done, as in heaven, so in earth.

Give us day by day our daily bread :

And forgive us our sins ; for we also forgive every one that is indebted to us : And lead us not into temptation ; but deliver us from evil.

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves ;

For a friend of mine in his journey is come to me, and I have nothing to set before him :

And he from within shall answer and say, Trouble me not ; the door is now shut, and my children are with me in bed ; I cannot rise and give thee.

I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

CHAPTER LXXIV.

Christ's miracles ascribed to Beelzebub a third time. The sign from heaven demanded a third time.

AND he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake ; and the people wondered.

But some of them said, He casteth out devils through Beelzebub the chief of the devils.

And others, tempting him, sought of him a sign from heaven.

But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house, falleth.

If Satan also be divided against himself, how shall his kingdom stand? Because ye say that I cast out devils through Beelzebub. -

And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

When a strong man armed keepeth his palace, his goods are in peace.

But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

He that is not with me is against me: and he that gathereth not with me, scattereth.

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

And when he cometh, he findeth it swept and garnished.

Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first,

And it came to pass, as he spake these

things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which *thou* hast sucked.

But he said, Yea, rather blessed *are* they that hear the word of God, and keep it.

And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it but the sign of Jonas the Prophet.

For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

The queen of the south^{*} shall rise up in the judgement with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon *is* here.

The men of Nineveh shall rise up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

CHAPTER LXXV.

Jesus dines with the Pharisees the second time.

AND as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

^{*} Queen of Sheba.

And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

Ye fools, did not he that made that which is without, make that which is within also?

But rather give alms of such things as ye have; and, behold, all things are clean unto you.

But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgement and the love of God: these ought ye to have done, and not to leave the other undone.

Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*.

Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also.

And he said, Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute;

That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

From the blood of Abel, unto the blood of Zacharias, which perished between the altar and the temple: Verily I say unto you, it shall be required of this generation.

Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things;

Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAPTER LXXVI.

The parable of the rich glutton.

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trod one upon another,

One of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

And he said unto him, Man, who made me a judge or a divider over you ?

And he said unto them, Take heed, and beware of covetousness : for a man's life consisteth not in the abundance of the things which he possesseth.

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully :

And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits ?

And he said, This will I do : I will pull down my barns, and build greater ; and there will I bestow all my fruits and my goods.

And I will say to my soul, Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, *and* be merry.

But God said unto him, *Thou* fool ! this night thy soul shall be required of thee : then whose shall these things be, which thou hast provided ?

So is he that layeth up treasure for himself, and is not rich toward God.

Let your loins be girded about, and *your* lights burning ;

And ye yourselves like unto men that wait for their lord, when he will return from the wedding ; that when he cometh and knocketh, they may open unto him immediately.

Blessed *are* those servants whom the lord, when he cometh, shall find watching : verily

I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

Be ye therefore ready also : for the Son of man cometh at an hour when ye think not.

Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all ?

And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them* *their* portion of meat in due season ?

Blessed *is* that servant, whom his lord, when he cometh, shall find so doing.

Of a truth I say unto you, That he will make him ruler over all that he hath.

But and if that servant say in his heart, My lord delayeth his coming ; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken ;

The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

I am come to send fire on the earth; and what will I if it be already kindled?

But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.

For from henceforth there shall be five in one house divided, three against two, and two against three.

CHAPTER LXXVII.

Galileans slain by Pilate. The parable of the barren fig-tree.

AND he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower: and so it is.

And when ye see the south wind blow, ye say, There will be heat: and it cometh to pass.

Ye hypocrites! ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

Yea, and why even of yourselves judge ye not what is right ?

When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him ; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison,

I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things ?

I tell you, Nay : but except ye repent, ye shall all likewise perish.

Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem ?

I tell you, Nay : but except ye repent, ye shall all likewise perish.

He spake also this parable : A certain *man* had a fig-tree planted in his vineyard ; and he came and sought fruit thereon, and found none.

Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none : cut it down ; why cumbereth it the ground ?

And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it.

And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.

CHAPTER LXXVIII.

The woman that was bowed down is cured.

AND he was teaching in one of the synagogues on the sabbath:

And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.

And he laid *his* hands on her: and immediately she was made straight, and glorified God.

And the ruler of the synagogue answered with indignation because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day.

The Lord then answered him, and said, *Thou hypocrite!* doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo

these eighteen years, be loosed from this bond on the sabbath-day ?

And when he had said these things, all his adversaries were ashamed : and all the people rejoiced for all the glorious things that were done by him.

CHAPTER LXXIX.

Number of the saved. Jesus is desired to leave Herod's dominions.

AND he went through the cities and villages teaching, and journeying toward Jerusalem.

Then said one unto him, Lord, are there few that be saved ? And he said unto them,

Strive to enter in at the strait gate : for many, I say unto you, will seek to enter in, and shall not be able.

When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us ; and he shall answer and say unto you, I know you not whence ye are :

Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

But he shall say, I tell you, I know you not whence ye are ; depart from me, all ye workers of iniquity.

There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

And, behold, there are last which shall be first, and there are first which shall be last.

The same day there came certain of the Pharisees, saying unto him, Get thee out and depart hence: for Herod will kill thee.

And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third *day* I shall be perfected.

Nevertheless I must walk to-day, and to-morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

O Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth* gather her brood under *her* wings, and ye would not!

Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed is he that cometh in the name of the Lord.

CHAPTER LXXX.

Jesus dines with Pharisees the third time. Parable of the marriage supper.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat

bread on the sabbath-day, that they watched him.

And, behold, there was a certain man before him which had the dropsy.

And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day ?

And they held their peace. And he took him, and healed him, and let him go ;

And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day ?

And they could not answer him again to these things.

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms ; saying unto them,

When thou art bidden of any *man* to a wedding, sit not down in the highest room ; lest a more honourable man than thou be bidden of him ;

And he that bade thee and him come and say to thee, Give this man place ; and thou begin with shame to take the lowest room.

But when thou art bidden, go and sit down in the lowest room ; that when he that bade thee cometh, he may say unto thee, Friend, go up higher : then shalt thou have worship in the presence of them that sit at meat with thee.

For whosoever exalteth himself shall be

abased; and he that humbleth himself shall be exalted.

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee.

But when thou makest a feast, call the poor, the maimed, the lame, the blind:

And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

Then said he unto him, A certain man made a great supper, and bade many:

And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

And another said, I have married a wife, and therefore I cannot come.

So that servant came, and shewed his lord

these things. Then the master of the house, being angry, and said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

For I say unto you, That none of those men which were bidden shall taste of my supper.

CHAPTER LXXXI.

Self denial inculcated.

AND there went great multitudes with him : and he turned and said unto them,

If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

And whosoever doth not bear his cross, and come after me, cannot be my disciple.

For which of you intending to build a tower, sitteth not down first and counteth, the cost, whether he have *sufficient* to finish it ?

Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

Saying, This man began to build, and was not able to finish.

Or what king, going to make war against

another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand ?

Or else, while the other *is* yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Salt *is* good ; but if the salt have lost its savour, wherewith shall it be seasoned ?

It is neither fit for the land, nor yet for the dunghill ; *but* men cast it out. He that hath ears to hear, let him hear.

CHAPTER LXXXII.

The parables of the lost sheep, lost money, and lost son.

THE N drew near unto him all the publicans and sinners, for to hear him.

And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

And he spake this parable unto them saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it ?

And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

And when he cometh home he calleth together *his* friends and neighbours, saying

unto them, Rejoice with me; for I have found my sheep which was lost.

I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

And he said, A certain man had two sons:

And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

And he would fain have filled his belly with the husks that the swine did eat : and no man gave unto him.

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger !

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

And am no more worthy to be called thy son : make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

But the father said to his servants, Bring forth the best robe, and put *it* on him ; and put a ring on his hand, and shoes on *his* feet :

And bring hither the fatted calf, and kill *it* ; and let us eat and be merry.

For this my son was dead, and is alive again ; he was lost, and is found. And they began to be merry.

Now his elder son was in the field : and as he came and drew nigh to the house, he heard music and dancing.

And he called one of the servants, and asked what these things meant.

And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

And he was angry, and would not go in; therefore came his father out, and entreated him.

And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

And he said unto him, Son, thou art ever with me, and all that I have is thine.

It was meet that we should make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found,

CHAPTER LXXXIII.

The parable of the steward who wasted his Lord's goods.

AND he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods.

And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

Then the steward said within himself, What shall I do, for my lord taketh away from me

the stewardship? I cannot dig; to beg I am ashamed.

I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*?

And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

No servant can serve two masters: for

either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

CHAPTER LXXXIV.

Parable of the rich man and beggar.

AND the Pharisees also, who were covetous, heard all these things : and they derided him.

And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God.

The law and the prophets *were* until John : since that time the kingdom of God is preached, and every man presseth into it.

And it is easier for heaven and earth to pass, than one tittle of the law to fail.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day :

And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

And desiring to be fed with the crumbs which fell from the rich man's table : moreover, the dogs came and licked his sores.

And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom : the rich man also died, and was buried :

And in hell he lifted up his eyes, being in

torments, and seeth Abraham afar off, and Lazarus in his bosom :

And he cried and said, Father Abraham, have mercy on me, and send Lazarus; that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented.

And beside all this, between us and you there is a great gulf fixed : so that they which would pass from hence to you cannot ; neither can they pass to us that *would come* from thence.

Then he said, I pray thee therefore, father, that thou wouldest send him to my father's, house ;

For I have five brethren : that he may testify unto them, lest they also come into this place of torment.

Abraham saith unto him, They have Moses and the prophets ; let them hear them.

And he said, Nay, father Abraham : but if one went unto them from the dead, they will repent.

And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

CHAPTER LXXXV.

Concerning offences, and the forgiving of them.

THEN said he unto the disciples, It is impossible but that offences will come: but woe unto him through whom they come!

It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

And the apostles said unto the Lord, Increase our faith.

And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

But which of you, having a servant plowing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

Doth he thank that servant because he did the things that were commanded him? I trow not.

So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.

CHAPTER LXXXVI.

Jesus is called into Judea, to cure Lazarus.

Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

(It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

Therefore his sisters sent unto him, saying, Lord, Behold, he whom thou lovest is sick.

When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

Now Jesus loved Martha, and her sister, and Lazarus.

When he had heard therefore that he was sick, he abode two days still in the same place where he was.

Then after that saith he to *his* disciples, Let us go into Judea again.

His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

But if a man walk in the night, he stumbleth, because there is no light in him.

These things said he: and after that he saith unto them, Our friend Lazarus sleepeth: but I go that I may awake him out of sleep.

Then said his disciples, Lord, if he sleep, he shall do well.

Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

Then said Jesus unto them plainly, Lazarus is dead:

And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

CHAPTER LXXXVII.

Ten lepers are cured in Samaria.

AND it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

And as he entered into a certain village, there met him ten men that were lepers, which stood afar off.

And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God ;

And fell down on *his* face at his feet, giving him thanks : and he was a Samaritan.

And Jesus answering said, Were there not ten cleansed ? but where *are* the nine ?

There are not found that returned to give glory to God, save this stranger.

And he said unto him, Arise, go thy way : thy faith hath made thee whole,

CHAPTER LXXXVIII.

*Lazarus is raised from the dead at Bethany.
Jesus goes to Ephraim.*

THE N when Jesus came, he found that he had *lain* in the grave four days already.

Now Bethany was nigh unto Jerusalem, about fifteen furlongs off :

And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

Then Martha, as soon as she heard that Jesus was coming, went and met him : but Mary sat *still* in the house.

Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

Jesus saith unto her, Thy brother shall rise again.

Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Jesus said unto her, I am the resurrection and the life : he that believeth in me, though he were dead, yet shall he live :

And whosoever liveth and believeth in me shall never die. Believest thou this ?

She saith unto him, Yea, Lord : I believe that thou art the Christ the Son of God, which should come into the world.

And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

As soon as she heard *that*, she arose quickly, and came unto him.

Now Jesus was not yet come into the town, but was in that place where Martha met him.

The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

Then when Mary was come where Jesus was and saw him, she fell down at his feet,

saying unto him, Lord if thou hadst been here, my brother had not died.

When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled.

And said, Where have ye laid him? They said unto him, Lord, come and see.

Jesus wept.

Then said the Jews, Behold how he loved him!

And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

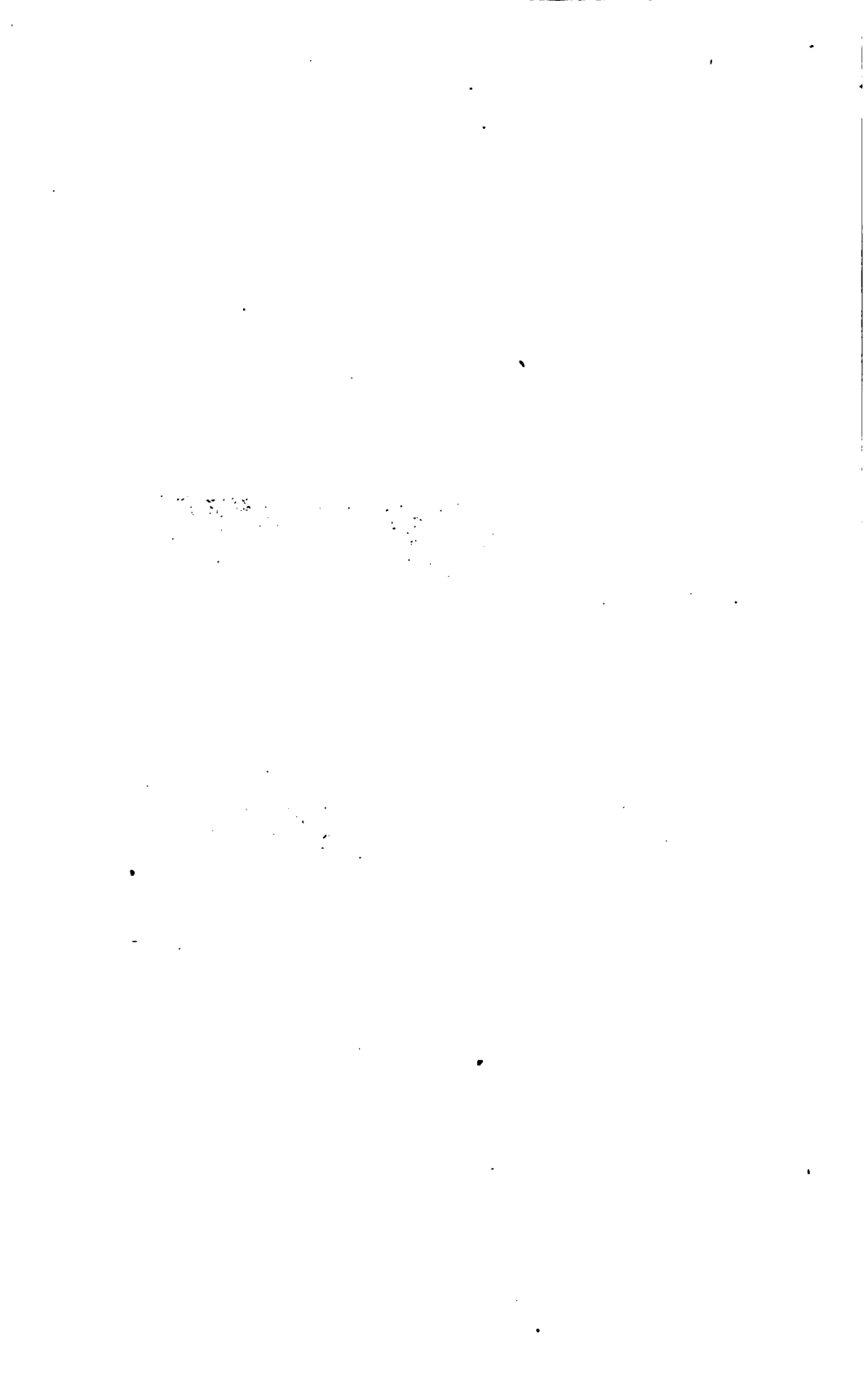
Jesus therefore, again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.





And when he thus had spoken, he cried with a loud voice, Lazarus, come forth !

And he that was dead came forth, bound hand and foot with grave-clothes ; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

But some of them went their ways to the Pharisees, and told them what things Jesus had done.

Then gathered the chief priests and the Pharisees a council, and said, What do we ? for this man doeth many miracles.

If we let him thus alone, all *men* will believe on him ; and the Romans shall come and take away both our place and nation.

And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all.

Nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not.

And this spake he not of himself : but, being high priest that year, he prophesied, That Jesus should die for that nation.

And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

Then from that day forth they took counsel together for to put him to death.

Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

CHAPTER. LXXXIX.

The destruction of the Jews foretold. Jesus predicts his own sufferings the fifth time.

AND when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation.

Neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you.

And he said unto the disciples, The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

And they shall say to you, See here; or See there: go not after *them*, nor follow *them*.

For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

But first must he suffer many things, and be rejected of this generation.

And as it was in the days of Noe, so shall it be also in the days of the Son of man.

They did eat, they drank, they married wives, they were given in marriage, until

the day that Noe entered into the ark ; and the flood came and destroyed them all.

Likewise also as it was in the days of Lot : they did eat, they drank, they bought, they sold, they planted, they builded ;

But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

Even thus shall it be in the day when the Son of man is revealed.

In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away : and he that is in the field, let him likewise not return back.

Remember Lot's wife.

Whosoever shall seek to save his life shall lose it ; and whosoever shall lose his life shall preserve it.

I tell you, In that night there shall be two *men* in one bed ; the one shall be taken, and the other shall be left.

Two *women* shall be grinding together ; the one shall be taken, and the other left.

Two *men* shall be in the field ; the one shall be taken, and the other left.

And they answered and said unto him, Where, Lord ? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

And he spake a parable unto them *to this end*, that men ought always *to* pray, and not to faint ;

Saying, There was in a city a judge, which feared not God, neither regarded man :

And there was a widow in that city ; and she came unto him, saying, Avenge me of mine adversary.

And he would not for a while : but afterward he said within himself, Though I fear not God, nor regard man ;

Yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

And the Lord said, Hear what the unjust judge saith.

And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them ?

I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on earth ?

CHAPTER XC.

The parable of the Pharisee and the Publican.

AND he spake this parable unto certain which trusted in themselves that they were righteous, and despised others :

Two men went up into the temple to pray ; the one a Pharisee, and the other a publican.

The Pharisee stood and prayed thus with himself : God, I thank thee that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican :

I fast twice in the week, I give tithes of all that I possess.

And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

I tell you, This man went down to his house justified *rather* than the other : for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted.

CHAPTER XCI.

The Pharisees ask Christ's opinion concerning divorce.

THE Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause ?

And he answered and said unto them, Have ye not read, that he which made *them* at the beginning, made them male and female ;

And said, For this cause shall a man leave father and mother, and shall cleave to his wife ; and they twain shall be one flesh ?

Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder.

They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away ?

He saith unto them, Moses, because of the hardness of your hearts, suffered you to put

away your wives: but from the beginning it was not so.

But from the beginning of the creation God made them male and female.

And in the house his disciples asked him again of the same *matter*.

And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

And if a woman shall put away her husband, and be married to another, she committeth adultery.

His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

CHAPTER XCII.

Jesus blesses little Children.

THEN were there brought unto him little children, that he should put *his* hands on them, and pray:





G. Stanetti del. J. B. Guillemin sculp.

And they brought unto him also infants, that he would touch them : but when *his* disciples saw *it*, they rebuked them.

But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not : for of such is the kingdom of heaven.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

And he took them up in his arms, put *his* hands upon them, and blessed them.

CHAPTER XCIII.

The means of eternal life ; and the parable of the vineyard.

AND when he was gone forth into the way, there came one running and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life ?

And Jesus said unto him, Why callest thou me good ? none *is* good, save one, *that is*, God.

Thou knowest the commandments, if thou wilt enter into life, keep the commandments.

He saith unto him, Which ? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness ;

Honour thy father and *thy* mother ; and, Thou shalt love thy neighbour as thyself.

The young man saith unto him, All these things have I kept from my youth up : what lack I yet ?

Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven ; and come *and* follow me.

And when he heard this, he was very sorrowful : for he was very rich.

Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven.

And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God !

It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved ?

But Jesus beheld *them*, and said unto them, With men this is impossible ; but with God all things are possible.

Then answered Peter, and said unto him, Behold we have forsaken all, and followed thee : what shall we have therefore ?

And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man

shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

Who shall not receive manifold more in this present time, and in the world to come life everlasting.

For the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard.

And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

And he went out about the third hour, and saw others standing idle in the market-place.

And said unto them, Go ye also into the vineyard ; and whatsoever is right, I will give you. And they went their way.

Again he went out about the sixth and ninth hour, and did likewise.

And about the eleventh hour he went out and found others standing idle, and saith unto them, Why stand ye here all the day idle ?

They say unto him, because no man hath hired us. He saith unto them, Go ye also into

the vineyard; and whatsoever is right, *that* shall ye receive.

So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

And when they came that *were hired* about the eleventh hour, they received every man a penny.

But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

And when they had received *it*, they murmured against the good man of the house.

Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

Take *that* thine *is*, and go thy way: I will give unto this last even as unto thee.

Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?

So the last shall be first, and the first last: for many be called, but few chosen.

CHAPTER XCIV.

Jesus foretels his own sufferings a fifth time.

Zebedee's wife comes to him; humility is inculcated.

AND they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid.

Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

And the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death.

And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*: and the third day he shall rise again.

And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken.

Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.

And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

And he said unto them, What would ye that I should do for you?

And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom.

But Jesus said unto them, Ye know not what ye ask. Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

And they say unto him, We can.

And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

And when the ten heard *it*, they began to be much displeased with James and John.

But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them.

Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

But it shall not be so among you: but whosoever will be great among you, let him, be your minister:

And whosoever of you will be the chiefest, shall be servant of all.

Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

CHAPTER XCV.

Jesus cures Bartimeus the son of Timeas, and two blind beggars near to Jericho.

AND they came to Jericho :¹ and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway-side, begging.

And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.

And many charged him that he should hold his peace : but he cried the more a great deal, *Thou* son of David, have mercy on me.

And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise ; he calleth thee.

And he, casting away his garment, rose, and came to Jesus.

And Jesus answered and said unto him, What wilt thou that I should do unto thee ? The blind man said unto him, Lord, that I might receive my sight.

And Jesus said unto him, Go thy way ; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

¹ The territory of Jericho was called a heavenly climate for beauty of prospect, fertility of soil, and felicity of climate.

And as they departed from Jericho, a great multitude followed him.

And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David !

And the multitude rebuked them, because they should hold their peace : but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of David !

And Jesus stood still, and called them and said, What will ye that I should do unto you?

They say unto him, Lord, that our eyes may be opened.

So Jesus had compassion *on them*, and touched their eyes, and immediately their eyes received sight, and they followed him.

CHAPTER XCVI.

Jesus visits Zaccheus the Publican.

AND *Jesus* entered and passed through Jericho.

And, behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.

And he sought to see Jesus who he was ; and could not for the press, because he was little of stature.

And he ran before, and climbed up into a sycamore-tree to see him ; for he was to pass that way.

And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at thy house.

And he made haste, and came down, and received him joyfully.

And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by false accusation, I restore *him* four-fold.

And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.

For the Son of man is come to seek and to save that which was lost.

CHAPTER XCVII.

Jesus enters Jerusalem publicly.

AND it came to pass, when he was come nigh to Bethpage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples, saying,

Go ye into the village over against *you*; in the which, at your entering, ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*.

And if any man ask you, Why do ye loose

him ? thus shall ye say unto him, Because the Lord hath need of him.

All this was done, that it might be fulfilled which was spoken by the prophet, saying,

Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

And they went their way, and found the colt tied by the door without, in a place where two ways met ; and they loose him.

And certain of them that stood there said unto them, What do ye loosing the colt.

And they said unto them even as Jesus had commanded: and they let them go.

And they brought the colt to Jesus, and cast their garments on him ; and he sat upon him.

And a very great multitude spread their garments in the way ; others cut down branches from the trees, and strawed *them* in the way.

On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

Took branches of palm-trees, and went forth to meet him, and cried, Hosanna ! Blessed is the King of Israel, that cometh in the name of the Lord !

And when he was come nigh even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen ;





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Saying, Blessed *be* the King that cometh in the name of the Lord ; peace in heaven, and glory in the highest.

And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

And he answered and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.

Fear not, daughter of Sion : behold, thy King cometh, sitting on an ass's colt.

These things understood not his disciples at the first : but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

For this cause the people also met him, for that they heard that he had done this miracle.

The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing ? behold, the world is gone after him.

And when he was come near, he beheld the city, and wept over it,

Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace ! but now they are hid from thine eyes.

For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

And when he was come into Jerusalem, all the city was moved, saying, Who is this?

And the multitude said, This is Jesus, the prophet of Nazareth of Galilee.

And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve.

CHAPTER XCVIII.

The fig-tree is cursed.

AND on the morrow, when they were come from Bethany he was hungry:

And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

And the blind and the lame came to him in the temple; and he healed them.

And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David! they were sore displeased.

And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea: have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

And the scribes and chief priests heard *it*, and sought how they might destroy him; for they feared him, because all the people was astonished at his doctrine.

And when even was come, he left them, and went out of the city into Bethany; and he lodged there.

And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

And when the disciples saw *it*, they marvelled, saying, How soon is the fig-tree withered away!

Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig-tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done.

And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses.

But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

CHAPTER XCIX.

Certain Greeks desire to see Jesus.

AND there werē certain Greeks among them that came up to worship at the feast :

The same came therefore to Philip, which *was* of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus,

Philip cometh and telleth Andrew, and again Andrew and Philip tell Jesus.

And Jesus answered them, saying, The hour is come that the Son of Man should be glorified.

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

If any man serve me, let him follow me: and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

Now is my soul troubled ; and what shall I say ? Father, save me from this hour : but for this cause came I unto this hour.

Father, glorify thy name. Then came there a voice from heaven *saying*, I have both glorified *it*, and will glorify *it* again.

The people therefore that stood by and heard *it*, said that it thundered : others said, An angel spake to him.

Jesus answered and said, This voice came not because of me, but for your sakes.

Now is the judgement of this world : now shall the prince of this world be cast out.

And I if I be lifted up from the earth, will draw all *men* unto me.

This he said, signifying what death he should die.

The people answered him, We have heard out of the law that Christ abideth for ever : and how sayest thou, The Son of man must be lifted up ? who is this Son of man ?

Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you : for he that walketh in darkness knoweth not whither he goeth.

While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

But though he had done so many miracles before them, yet they believed not on him.

That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the lord been revealed?

Therefore they could not believe, because that Esaias said again,

He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

These things said Esaias, when he saw his glory, and spake of him.

Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

For they loved the praise of men more than the praise of God.

Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

And he that seeth me, seeth him that sent me.

I am come a light into the world, that whosoever believeth on me should not abide in darkness.

And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

For I have not spoken of myself: but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

CHAPTER C.

Jesus is asked concerning the nature of his authority.

AND he taught daily in the temple. But the chief priests and the scribes, and the chief of the people sought to destroy him;

And could not find what they might do: for all the people were very attentive to hear him.

And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

But if we shall say, Of men; they feared the people: for all men counted John that he was a prophet indeed.

And they answered, That they could not tell whence *it was*.

And Jesus said unto them, Neither tell I you by what authority I do these things.

But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.

He answered and said, I will not; but afterwards he repented, and went.

And he came to the second, and said likewise. And he answered and said, I *go*, sir; and went not.

Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

For John came unto you in the way of righteousness, and ye believed him not? but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward; that ye might believe him.

CHAPTER CI.

The parable of the vineyard let out to husbandmen.

AND he began to speak unto them by parables.

Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country.

And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

And the husbandmen took his servants, and beat one, and killed another, and stoned another.

And again he sent another servant: and they beat him also; and entreated *him* shamefully, and sent *him* away empty.

And again he sent a third: and they wounded him also, and cast *him* out.

Again, he sent other servants more than the first: and they did unto them likewise, and many others; beating some, and killing some.

Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him*, when they see him.

But when the husbandmen saw the son, they said among themselves, This is the heir: come, let us kill him, and let us seize on his inheritance.

And they caught him, and cast *him* out of the vineyard, and slew *him*.

When the Lord, therefore, of the vineyard cometh, what will he do unto those husbandmen?

He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner : this is the Lord's doing, and it is marvellous in our eyes.

Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

And whosoever shall fall on this stone shall be broken : but on whomsoever it shall fall, it will grind him to powder.

And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

And they left him, and went their way.

CHAPTER CII.

Concerning paying tribute to Cesar.

THEN went the Pharisees, and took counsel how they might entangle him in *his* talk.

And they sent out unto him their disciples with the Herodians,

And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

And when they were come, they say unto him, Master, we know that thou art true,

and carest for no man ; for thou regardest not the person of men, but teachest the way of God in truth :

Tell us therefore, What thinkest thou ? Is it lawful to give tribute unto Cesar, or not ?

Shall we give, or shall we not give ? But he, knowing their hypocrisy, said unto them, Why tempt ye me ? bring me a penny, that I may see it.

Shew me the tribute money. And they brought unto him a penny.

And he saith unto them, Whose is this image and superscription ?

They say unto him, Cesar's.

And he said unto them, Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's.

When they had heard *these words*, they marvelled, and left him, and went their way.

CHAPTER CIII.

The Sadducees are confuted.

THE same day came to him the Sadducees, which say, that there is no resurrection.

Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

There were therefore seven brethren : and the first took a wife, and died without children.

And the second took her to wife, and he died childless.

And the third took her; and in like manner the seven also: and they left no children, and died.

And last of all the woman died also.

Therefore in the resurrection, whose wife shall she be of the seven? for they all had her.

Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Neither can they die any more: for they are equal unto the angels: and are the children of God, being the children of the resurrection.

And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

He is not the God of the dead, but the God of the living: ye therefore do greatly err.

And when the multitude heard *this*, they were astonished at his doctrine.

CHAPTER CIV.

The great commandment in the law.

AND one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all ?

And Jesus answered him, The first of all the commandments is, Hear, O Israel ; The Lord our God is one Lord :

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment.

And the second is like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandments greater than these.

On these two commandments hang all the law and the prophets.

And the scribes said unto him, Well, master, thou hast said the truth : for there is one God ; and there is none other but he.

CHAPTER CV.

Jesus proposes a question to the Pharisees concerning the Messiah.

WHILE the Pharisees were gathered together, Jesus asked them,

Saying, What think ye of Christ ? whose son is he ? They say unto him, *The son of David.*

He saith unto them, How then doth David in spirit call him Lord ? saying,

The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

If David then call him Lord, how is he his son ?

And no man was able to answer him a word, neither durst any *man*, from that day forth, ask him any more *questions*.

CHAPTER CVI.

Woes denounced against the Pharisees.

THEN spake Jesus to the multitude, and to his disciples,

Saying, The scribes and the Pharisees sit in Moses' seat:

All, therefore, whatsoever they bid you observe, *that* observe and do ; but do not ye after their works : for they say, and do not.

For they bind heavy burdens, and grievous to be borne, and lay *them* on men's shoulders ; but they *themselves* will not move them with one of their fingers.

But all their works they do for to be seen of men.

Then, in the audience of all the people, he said unto his disciples,

Beware of the scribes, which desire to walk in long robes, they make broad their

phylacteries,¹ and enlarge the borders of their garments.

Which devour widows' houses, and for a shew make long prayers : the same shall receive greater damnation.

And love the uppermost rooms at feasts, and the chief seats in the synagogues,

And greetings in the markets, and to be called of men, Rabbi, Rabbi.

CHAPTER CVII.

Two mites cast into the treasury.

AND Jesus sat over against the treasury, and beheld how the people cast money into the treasury : and many that were rich cast in much.

And there came a certain poor widow, and she threw in two mites, which make a farthing.

And he called *unto him* his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury :

For all these have of their abundance cast in unto the offerings of God : but she of her penury hath cast in all the living that she had.

¹ Phylacteries, portions of the Jewish law written upon parchment, and bound upon the forehead,

CHAPTER CVIII.

Jesus foretels the destruction of Jerusalem.

AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here !*

And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

And as he sat upon the Mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately,

When shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

And Jesus answered and said unto them, Take heed that no man deceive you.

For many shall come in my name, saying, I am Christ; and shall deceive many.

And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall not be* yet.

For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in *divers* places, and there shall

be famines and troubles : these *are* the beginnings of sorrows.

But before all these, they shall lay their hands on you, and persecute *you*;

Then shall they deliver you up to be afflicted, and shall kill you :

But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

Settle *it* therefore in your hearts, not to meditate before what ye shall answer :

For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

And ye shall be hated of all *men* for my Name's sake :

And because iniquity shall abound, the love of many shall wax cold.

But he that shall endure unto the end, the same shall be saved.

But there shall not an hair of your head - perish.

In your patience possess ye your souls.

And this gospel of the kingdom shall be

preached in all the world for a witness unto all nations ; and then shall the end come.

When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,)

And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

Then let them which are in Judea flee to the mountains ; and let them which are in the midst of it depart out ; and let not them that are in the countries enter thereinto.

For these be the days of vengeance, that all things which are written may be fulfilled.

But woe unto them that are with child, and to them that give suck in those days !

But pray ye that your flight be not in the winter, neither on the sabbath-day :

For then should be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

For in those days shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be.

For there shall be great distress in the land, and wrath upon the people.

And they shall fall by the edge of the sword, and shall be led away captive into all nations : and Jerusalem shall be trodden down

of the Gentiles until the times of the Gentiles be fulfilled.

And except that the Lord had shortened those days, no flesh should be saved : but for the elect's sake, whom he hath chosen, he hath shortened the days.

Then if any man shall say unto you, Lo, here *is* Christ, or there ; believe *it* not.

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders : insomuch that, if *it were* possible, they shall deceive the very elect.

But take ye heed : behold, I have foretold you all things.

Wherefore if they shall say unto you, Behold, he is in the desert ; go not forth : Behold, *he is* in the secret chambers ; believe *it* not.

For as the lightning cometh out of the east, and shineth even unto the west ; so shall also the coming of the Son of man be.

For wheresoever the carcase is, there will the eagles be gathered together.

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven.

And there shall be signs in the sun, and in the moon, and in the stars ; and upon the earth distress of nations, with perplexity ; the sea and the waves roaring ;

Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other.

• And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh.

And he spake to them a parable; Behold, the fig-tree, and all the trees;

When they now shoot forth, see and know of your own selves that summer is now nigh at hand.

So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

Verily I say unto you, This generation shall not pass away till all be fulfilled.

Heaven and earth shall pass away; but my words shall not pass away.

But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

For as a snare shall it come on all them that dwell on the face of the whole earth.

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Take ye heed, watch and pray: for ye know not when the time is.

For the son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning;

Lest coming suddenly he find you sleeping.

And what I say unto you I say unto all, Watch.

But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

Blessed is that servant whom his lord, when he cometh, shall find so doing.

Verily I say unto you, That he shall make him ruler over all his goods.

But and if that evil servant shall say in his heart, My lord delayeth his coming ;

And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken ;

The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of.

And shall cut him asunder, and appoint *him* his portion with the hypocrites : there shall be weeping and gnashing of teeth.

CHAPTER CIX.

The parables of the virgins and talents. The last judgement.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

And five of them were wise, and five *were* foolish.

They that *were* foolish took their lamps, and took no oil with them :

But the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept.

And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Then all those virgins arose, and trimmed their lamps.

And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

Afterwards came also the other virgins saying, Lord, Lord, open to us.

But he answered and said, Verily I say unto you, I know you not.

Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.

And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

Then he that had received the five talents went and traded with the same, and made *them* other five talents.

And likewise he that *had received* two, he also gained other two.

But he that had received one went and digged in the earth, and hid his lord's money.

After a long time the lord of those servants cometh, and reckoneth with them.

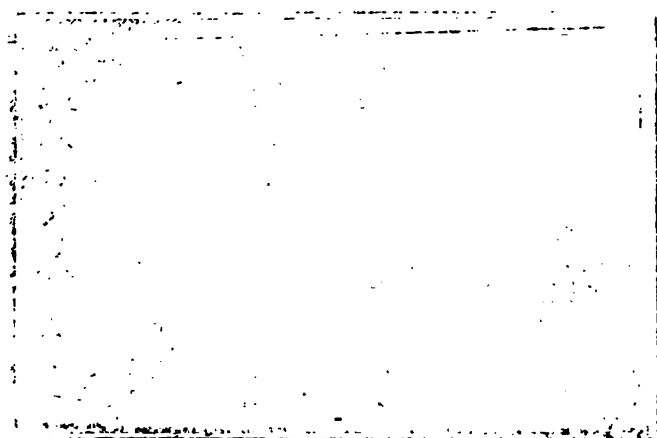
And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained besides them five talents more.

His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not





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sown, and gathering where thou hast not strawed :

And I was afraid, and went and hid thy talent in the earth : lo, *there* thou hast *that* is thine.

His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed :

Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

Take therefore the talent from him, and give *it* unto him which hath ten talents.

For unto every one that hath shall be given, and he shall have abundance : but from him that hath not shall be taken away even that which he hath.

And cast ye the unprofitable servant into outer darkness : there shall be weeping and guashing of teeth.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory :

And before him shall be gathered all nations ; and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats :

And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world :

For I was an hungred, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in :

Naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee* ? or thirsty, and gave *thee* drink ?

When saw we thee a stranger, and took *thee* in ? or naked, and clothed *thee* ?

Or when saw we thee sick, or in prison, and came unto thee ?

And the King shall answer and say unto them, Verily I say unto you, In as much as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels :

For I was an hungred, and ye gave me no meat : I was thirsty, and ye gave me no drink.

I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not.

Then shall they also answer him, saying,

Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ?

Then shall he answer them, saying, Verily I say unto you, In as much as ye did *it* not to one of the least of these, ye did *it* not to me.

And these shall go away into everlasting punishment : but the righteous into life eternal.

CHAPTER CX.

*Jesus foretels his own sufferings the sixth time ;
He is anointed the second time ; Judas bargains
with the priests.*

AND in the day time he was teaching in the temple : and at night he went out, and abode in the mount that is called *the mount* of Olives.

And all the people came early in the morning to him in the temple, for to hear him.

And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

Ye know that after two days is *the feast* of the passover, and the Son of man is betrayed to be crucified.

Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

And consulted that they might take Jesus by subtilty, and kill *him*.

But they said, Not on the feast-day, lest there be an uproar of the people.

For they feared the people.

And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of spikenard, very precious; and she brake the box, and poured *it* on his head.

But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste.

For it might have been sold for more than three hundred pence, and have been given to the poor.

And they murmured against her.

And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

She hath done what she could: she is come aforehand to anoint my body to the burying.

Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

And he went his way, and communed with

the chief priests and captains, how he might betray him unto them.

And they were glad, and covenanted to give him money.

And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

And they covenanted with him for thirty pieces of silver.

And from that time he sought opportunity to betray him.

CHAPTER CXI.

Peter and John sent to prepare the fifth passover.

Jesus declares that Judas would betray him.

Jesus institutes the sacrament of his supper to keep up the remembrance of his sufferings, which he thus predicted the seventh time.

THEN came the day of unleavened bread, when the passover must be killed.

And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

And they said unto him, Where wilt thou that we prepare?

And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

And ye shall say unto the good man of the house, The Master saith unto thee, Where is

the guest-chamber, where I shall eat the passover with my disciples ?

The master saith, My time is at hand ; I will keep the passover at thy house with my disciples.

And he will shew you a large upper room furnished *and* prepared : there make ready for us.

And his disciples went forth, and came into the city, and found as he had said unto them : and they made ready the passover.

And when the hour was come, he sat down, and the twelve apostles with him.

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

And he said unto them, With desire I have desired to eat this passover with you before I suffer :

For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves :

For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

And supper being ended, (the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him)

Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God ;

He riseth from supper, and laid aside his garments ; and took a towel, and girded himself.

After that, he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

Then cometh he to Simon Peter : and Peter said unto him, Lord, dost thou wash my feet ?

Jesus answered and said unto him, What I do thou knowest not now ; but thou shalt know hereafter.

Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

Jesus saith unto him, He that is washed needeth not save to wash *his* feet, but is clean every whit : and ye are clean, but not all.

For he knew who should betray him : therefore said he, Ye are not all clean.

So after he had washed their feet, and had taken his garments, and was set down again,

he said unto them, Know ye what I have done to you ?

Ye call me Master, and Lord : and ye say well ; for *so* I am.

If I then, *your* Lord and Master, have washed your feet : ye also ought to wash one another's feet.

For I have given you an example, that ye should do as I have done to you.

Verily, verily, I say unto you, The servant is not greater than his lord : neither he that is sent greater than he that sent him.

If ye know these things, happy are ye if ye do them.

I speak not of you all ; I know whom I have chosen : but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

Now I tell you before it come, that when it is come to pass, ye may believe that I am *he*.

Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me ; and he that receiveth me, receiveth him that sent me.

When Jesus had thus said, he was troubled in spirit, and testified and said, Verily, verily, I say unto you, That one of you shall betray me.

And as they did eat, he said, Verily I say unto you, That one of you shall betray me.

Then the disciples looked one on another, doubting of whom he spake.

Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

He then, lying on Jesus' breast, saith unto him, Lord, who is it?

Jesus answered, He it is to whom I shall give a sop when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

And after the sop, Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

Now no man at the table knew for what intent he spake this unto him.

For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.

The Son of man indeed goeth, as it is written of him; but woe to that man by whom

the Son of man is betrayed ! good were it for that man if he had never been born.

Then Judas, which betrayed him, answered and said, Master is it I ? He said unto him, Thou hast said.

And, as they were eating, Jesus took bread and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat ; this is my body which is given for you : this do in remembrance of me.

Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

But behold, the hand of him that betrayeth me *is* with me on the table.

And truly the Son of man goeth as it was determined : but woe unto that man by whom he *is* betrayed !

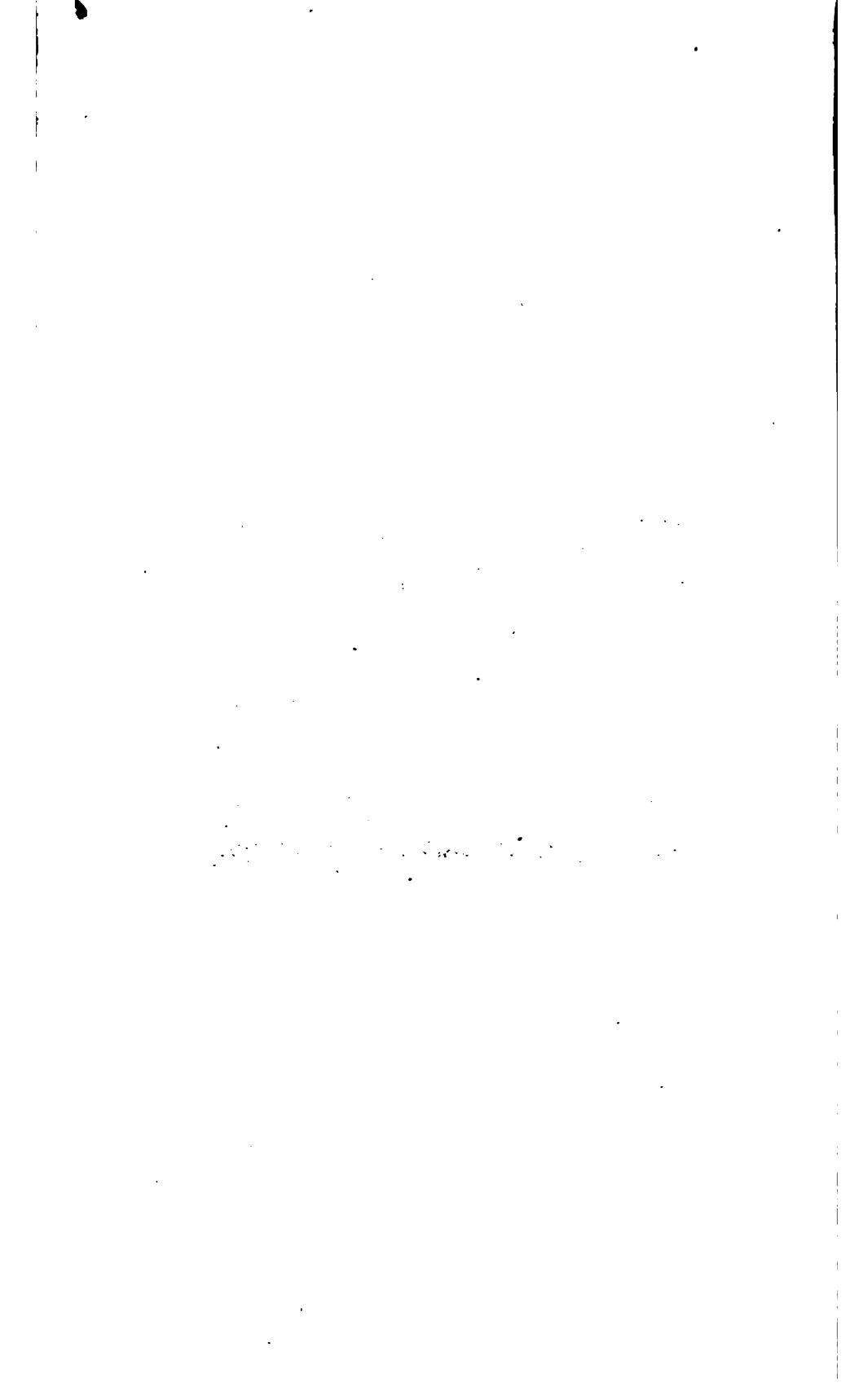
He then having received the sop, went immediately out : and it was night.

Therefore, when ~~he~~ he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.



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CHAPTER CXII.

The disciples contend about the chief posts ; the promise of the thrones ; Peter's denial foretold the first time.

AND there was also a strife among them, which of them should be accounted the greatest.

And he said unto them, The kings of the Gentiles exercise lordship over them ; and they that exercise authority upon them are called Benefactors.

But ye *shall* not *be* so : but he that is greatest among you, let him be as the younger ; and he that is chief, as he that doth serve.

For whether *is* greater, he that sitteth at meat, or he that serveth ? *is* not he that sitteth at meat ? but I am among you as he that serveth.

Ye are they which have continued with me in my temptations :

And I appoint unto you a kingdom, as my Father hath appointed unto me :

That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

Little children, yet a little while I am with you. Ye shall seek me : and, as I said unto the Jews, Whither I go ye cannot come ; so now I say to you.

A new commandment I give unto you,

That ye love one another: as I have loved you, that ye also love one another.

By this shall all *men* know that ye are my disciples, if ye have love one to another.

Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go thou canst not follow me now; but thou shalt follow me afterwards.

And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat:

But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

And he said unto him, Lord, I am ready to go with thee, both into prison and to death.

Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow till thou hast denied me thrice.

And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment and buy one.

For I say unto you, That this that is written must yet be accomplished in me, And he was

reckoned among the transgressors : for the things concerning me have an end.

And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

CHAPTER CXIII.

The consolatory discourse ; Peter's denial foretold the second time.

LET not your heart be troubled : ye believe in God, believe also in me.

In my Father's house are many mansions : if *it were* not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself : that where I am, *there* ye may be also.

And whither I go ye know, and the way ye know.

Thomas saith unto him, Lord, we know not whither thou goest ; and how can we know.

Jesus saith unto him, I am the way, and the truth, and the life : no man cometh unto the Father but by me.

If ye had known me, ye should have known my Father also : and from henceforth ye know him, and have seen him.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long with you, and yet hast thou not known me, Philip ? He that hath seen me hath seen the

Father; and how sayest thou *then*, Shew us the Father?

Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father, that dwelleth in me, he doeth the works.

Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

If ye shall ask any thing in my name, I will do *it*.

If ye love me, keep my commandments.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

Even the Spirit of truth: whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

I will not leave you comfortless: I will come to you.

Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

At that day ye shall know that I *am* in my Father, and you in me, and I in you.

He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me shall be loved of my Father ; and I will love him, and will manifest myself to him.

Judas saith unto him (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world ?

Jesus answered and said unto him, If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and make our abode with him.

He that loveth me not, keepeth not my sayings : and the word which ye hear, is not mine, but the Father's which sent me.

These things have I spoken unto you, being *yet* present with you.

But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go

unto the Father: for my Father is greater than I.

And now I have told you before it come to pass; that when it is come to pass, ye might believe.

Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

And when they had sung an hymn, he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

When he was at the place, he said unto them, Pray that ye enter not into temptation.

And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

But after I am risen again, I will go before you into Galilee.

Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

CHAPTER CXIV.

Jesus preaches to his disciples.

I AM the true vine, and my Father is the husbandman.

Every branch in me that beareth not fruit he taketh away : and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

Now ye are clean through the word which I have spoken unto you.

Abide in me, and I in you, As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me.

I am the vine, ye *are* the branches : he that abideth in me, and I in him, the same bringeth forth much fruit : for without me ye can do nothing.

If a man abide not in me, he is cast forth as a branch, and is withered ; and men gather them, and cast *them* into the fire, and they are burned.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Herein is my Father glorified, that ye bear much fruit : so shall ye be my disciples.

As the Father hath loved me, so have I loved you : continue ye in my love.

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

This is my commandment, That ye love one another, as I have loved you.

Greater love hath no man than this, that a man lay down his life for his friends.

Ye are my friends, if ye do whatsoever I command you.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.

These things I command you, that ye love one another.

If the world hate you, ye know that it hated me before *it hated* you.

If ye were of the world, the world would love his own; but because ye are not of the

world, but I have chosen you out of the world, therefore the world hateth you.

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also.

But all these things will they do unto you for my name's sake, because they know not him that sent me.

If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

He that hateth me hateth my Father also.

If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

And ye also shall bear witness, because ye have been with me from the beginning.

These things have I spoken unto you, that ye should not be offended.

They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

And these things will they do unto you, because they have not known the Father nor me.

But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

But because I have said these things unto you, sorrow hath filled your heart.

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

And when he is come, he will reprove the world of sin, and of righteousness, and of judgement:

Of sin, because they believe not on me;

Of righteousness, because I go to my Father, and ye see me no more;

Of judgement, because the prince of this world is judged.

I have yet many things to say unto you, but ye cannot hear them now.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

He shall glorify me : for he shall receive of mine, and shall shew *it* unto you.

All things that the Father hath are mine : therefore said I, that he shall take of mine, and shall shew *it* unto you.

A little while, and ye shall not see me : and again, A little while, and ye shall see me ; because I go to the Father.

Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me ; and again, A little while, and ye shall see me : and, Because I go to the Father ?

They said therefore, What is this that he saith, A little while ? We cannot tell what he saith.

Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me : and again, A little while, and ye shall see me ?

Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice : and ye shall be sorrowful, but your sorrow shall be turned into joy.

A woman when she is in travail hath sorrow because her hour is come : but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

And ye now therefore have sorrow : but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

At that day ye shall ask in my name: and I say not unto you that I will pray the Father for you;

For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

I came forth from the Father, and am come into the world: again, I leave the world and go to the Father.

His disciples said unto him, Lo, now speak-est thou plainly, and speakest no proverb.

Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

Jesus answered them, Do ye now believe?

Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

These things have I spoken unto you, That in me ye might have peace. In the world ye

shall have tribulation : but be of good cheer ;
I have overcome the world.

CHAPTER CXV.

Jesus prays with his disciples before his death.

THESE words spake Jesus; and lifted up his eyes to heaven, and said, Father, the hour is come : glorify thy Son, that thy Son also may glorify thee :

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

I have glorified thee on the earth : I have finished the work which thou gavest me to do.

And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

I have manifested thy name unto the men which thou gavest me out of the world : thine they were, and thou gavest them me ; and they have kept thy word.

Now they have known that all things, whatsoever thou hast given me, are of thee :

For I have given unto them the words which thou gavest me ; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

I pray for them : I pray not for the world, but for them which thou hast given me ; for they are thine.

And all mine are thine, and thine are mine ; and I am glorified in them.

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

While I was with them in the world, I kept them in thy name : those that thou gavest me I have kept, and none of them is lost, but the son of perdition ; that the scripture might be fulfilled.

And now come I to thee ; and these things I speak in the world, that they might have my joy fulfilled in themselves.

I have given them thy word ; and the world hath hated them, because they are not of the world, even as I am not of the world.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

They are not of the world, even as I am not of the world.

Sanctify them through thy truth : thy word is truth.

As thou hast sent me into the world, even so have I also sent them into the world.

And for their sakes I sanctify myself, that they also might be sanctified through the truth.





Neither pray I for these alone, but for them also which shall believe on me through their word ;

That they all may be one ; as thou, Father, *art*, in me, and I in thee, that they also may be one in us : that the world may believe that thou hast sent me.

And the glory which thou gavest me I have given them ; that they may be one, even as we are one :

I in them, and thou in me, that they may be made perfect in one ; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

Father, I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world.

O righteous Father, the world hath not known thee : but I have known thee, and these have known that thou hast sent me.

And I have declared unto them thy name, and will declare *it* ; that the love wherewith thou hast loved me may be in them, and I in them.

CHAPTER CXVI.

Jesus suffers in the garden.

WHEN Jesus had spoken these words, he went forth with his disciples over the brook

Cedron,¹ where was a garden, into the which he entered, and his disciples.

And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

And he was withdrawn from them about a stone's cast, and kneeled down and prayed.

Saying, Father, if thou be willing, remove this cup from me: and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not my will, but thine, be done.

And there appeared an angel unto him from heaven, strengthening him.

And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour?

Watch and pray, that ye enter not into temptation: The spirit indeed is willing, but the flesh is weak.

He went away again the second time, and prayed, saying, O my father, if this cup may

¹ Cedron, on this side Jordan, ran through the valley, and entered the gardens of Gethsemane.



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not pass away from me except I drink it, thy will be done.

And when he returned, he found them asleep again : for their eyes were heavy : neither wist they what to answer him.

And he left them, and went away again, and prayed the third time.

And being in an agony, he prayed more earnestly : and his sweat was as it were great drops of blood falling down to the ground.

And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow.

And saith unto them, Sleep on now, and take *your* rest : it is enough, the hour is come ; behold, the Son of man is betrayed into the hands of sinners.

Rise, let us be going : behold, he is at hand that doth betray me.

CHAPTER CXVII.

Jesus is apprehended. He restores Malchus's ear.

AND while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he : hold him fast.

And as soon as he was come, he goeth straightway to him, and saith, Master, master, and kissed him.

But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also which betrayed him, stood with them.

As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

Then asked he them again, Whom seek ye? And they said Jesus of Nazareth.

Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

That the saying, might be fulfilled which he spake, Of them which thou gavest me have I lost none.

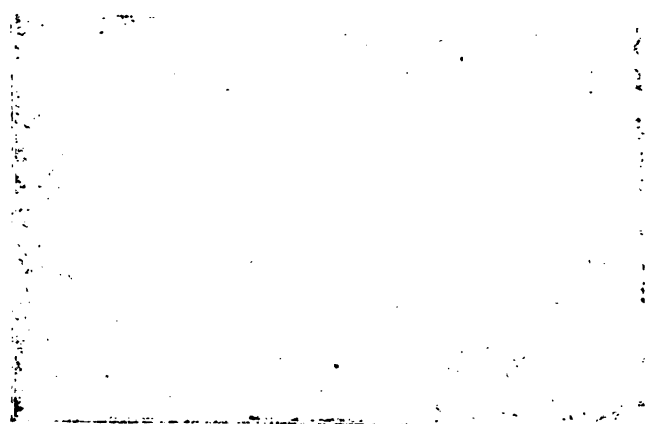
Then came they and laid hands on Jesus, and took him.

When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

Then said Jesus unto him, Put up again









thy sword into his place: for all they that take the sword shall perish with the sword.

Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

But how then shall the scriptures be fulfilled, that thus it must be?

The cup which my Father hath given me, shall I not drink it?

And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

When I was daily with you in the temple, ye stretched forth no hands against me; but this is your hour, and the power of darkness.

But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

Then the band and the captain and officers of the Jews took Jesus, and bound him,

And led him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year.

And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him:

And he left the linen cloth, and fled from them naked.

And they led Jesus away to the high priest : and with him were assembled all the chief priests and the elders and the scribes.

Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

CHAPTER CXVIII.

Peter's denial.

AND Simon Peter followed Jesus, and so did another disciple : that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

And as Peter was beneath in the palace, there cometh one of the maids of the high priest :

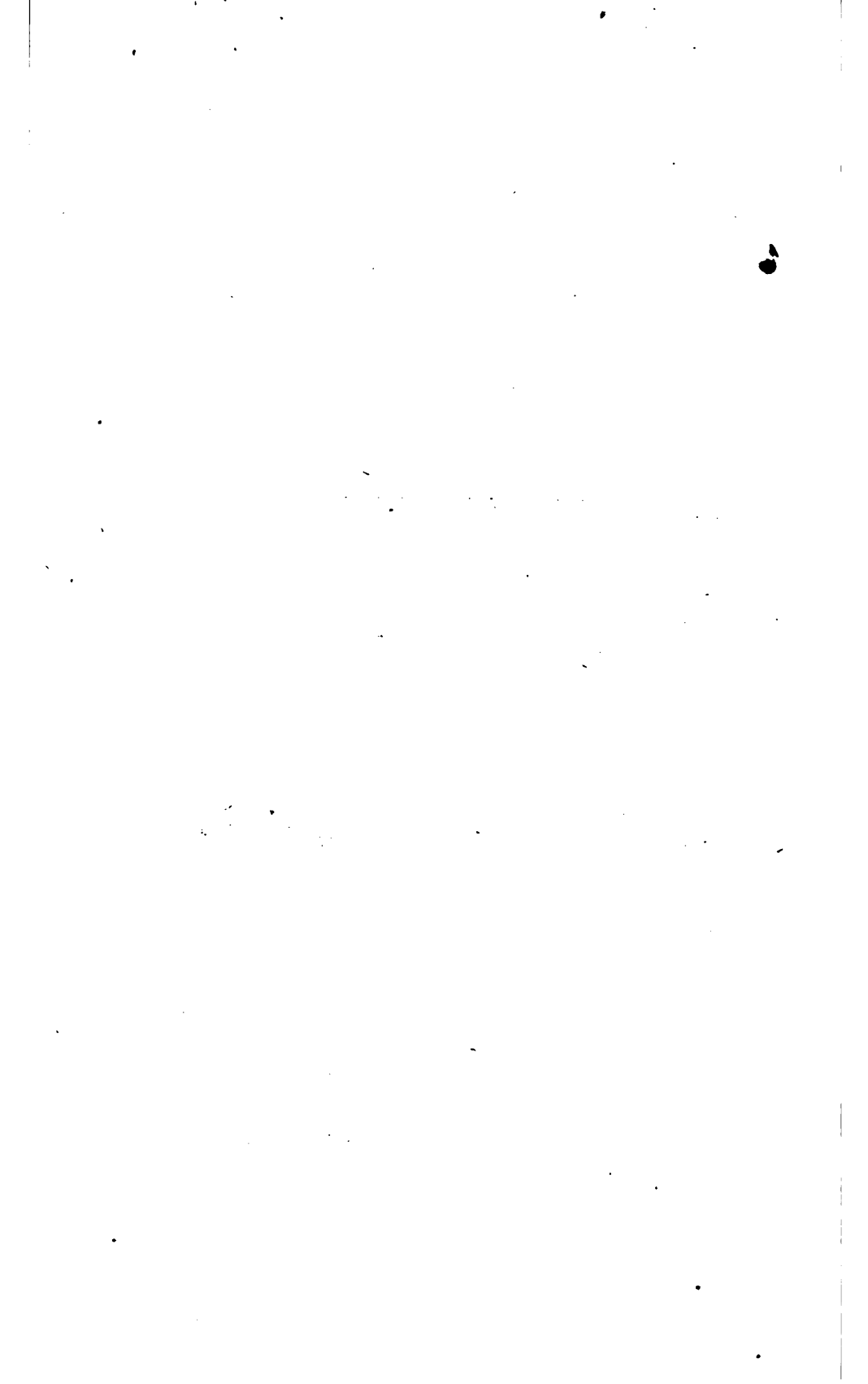
And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

But he denied, saying, I know not, neither understand I what thou sayest.

And he went out into the porch ; and the cock crew.

And when he was gone out into the porch,









another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

And again he denied with an oath, I do not know the man.

And a little after, they that stood by said again to Peter,

Surely thou art *one* of them: for thou art a Galilean, and thy speech agreeth *thereto*.

But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

And the second time the cock crew.

And the Lord turned, and looked upon Peter.

And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice.

And Peter went out, and wept bitterly.

And the men that held Jesus mocked him, and smote *him*.

And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

And many other things blasphemously spake they against him.

CHAPTER CXIX.

Jesus is tried by the council.

AND as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council.

The high priest then asked Jesus of his disciples, and of his doctrine.

Jesus answered him, I spake openly to the world : I ever taught in the synagogue, and in the temple, whither the Jews always resort : and in secret have I said nothing.

Why askest thou me ? ask them which heard me, what I have said unto them : behold, they know what I said.

And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so !

Jesus answered him, If I have spoken evil, bear witness of the evil : but if well, why smitest thou me ?

Now Annas had sent him bound unto Caiaphas the high priest.

And the chief priests and all the council sought for witness against Jesus to put him to death ; and found none.

For many bare false witness against him, but their witness agreed not together.

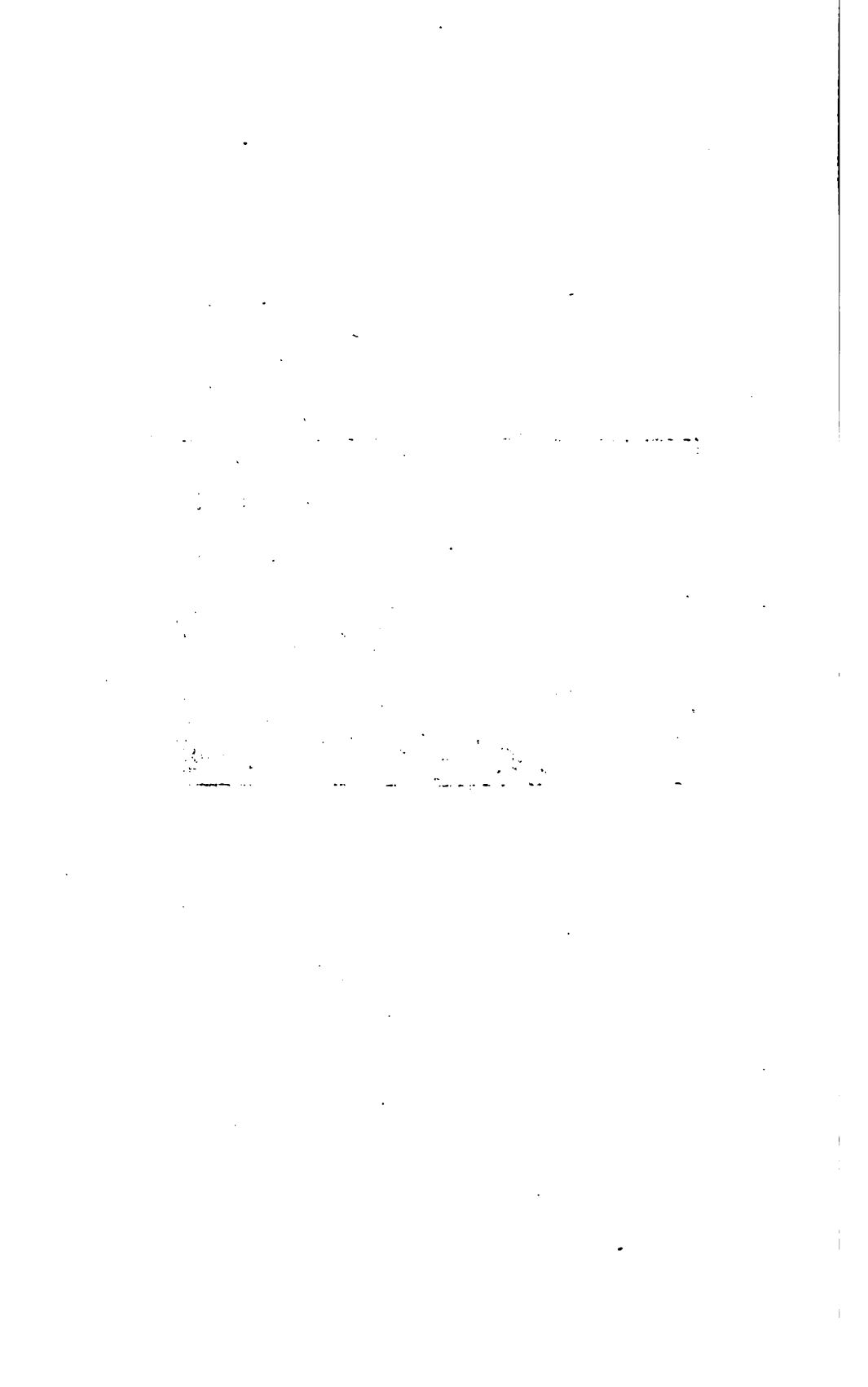
And there arose certain, and bare false witness against him, saying,

We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

But neither so did their witness agree together.

And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou





nothing? what *is it which* these witness against thee?

But he held his peace, and answered nothing.

Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

And if I also ask *you*, ye will not answer me, nor let *me* go.

And the high priest answered and said unto him, I adjure thee, by the living God, that thou tell us whether thou be the Christ, the Son of God.

And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Then the high priest rent his clothes, and saith, What need we any further witnesses?

Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

CHAPTER CXX.

Jesus is brought before Pilate; Judas hangs himself.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death.

And when they had bound him, they led

him away, and delivered him to Pontius Pilate the governor.

And it was early : and they themselves went not into the judgement-hall, lest they should be defiled, but that they might eat the passover.

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is *that* to us ? see thou *to that*.

And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

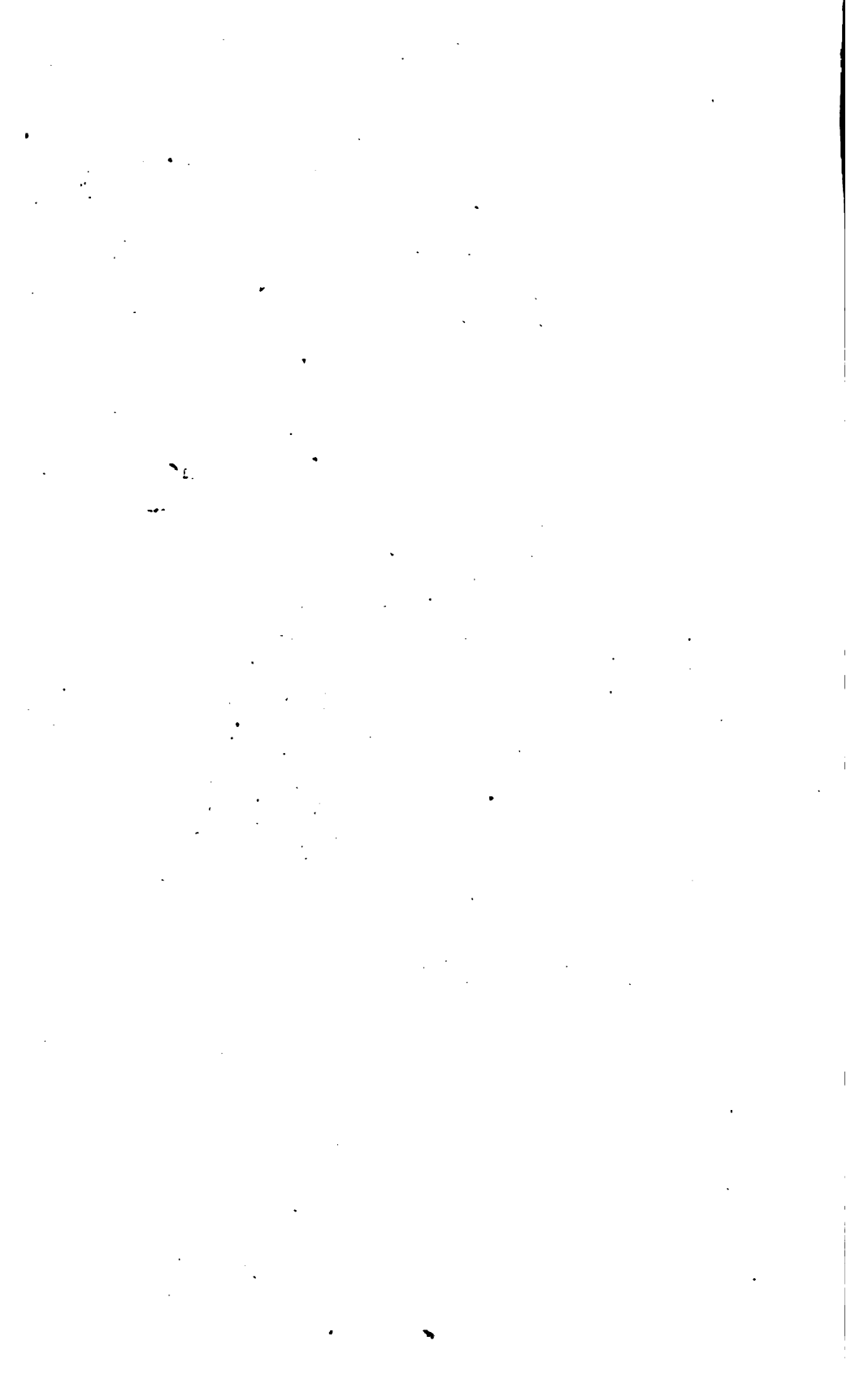
And they took counsel, and bought with them the potter's field to bury strangers in.

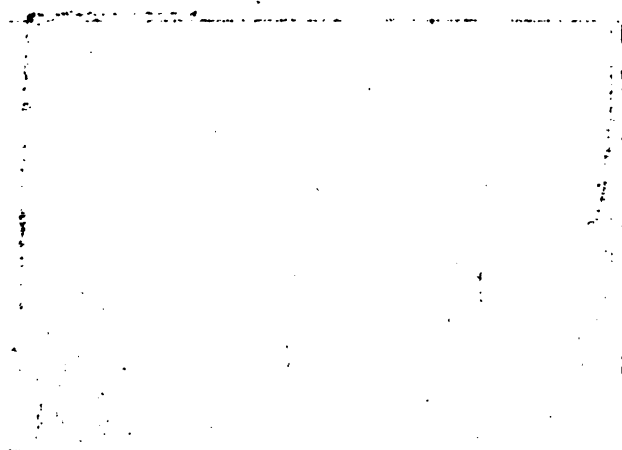
Wherefore that field was called, The field of blood, unto this day.

Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value ;

And gave them for the potter's field, as the Lord appointed









CHAPTER CXXI.

Pilate refuses to judge Christ, and declares him innocent.

PILATE then went out unto them, and said, What accusation bring ye against this man?

They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death :

That the saying of Jesus might be fulfilled which he spake, signifying what death he should die.

And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ a King.

Then Pilate entered into the judgement-hall again, and called Jesus.

And said unto him, Art thou the King of the Jews?

Jesus answered him, Sayest thou this thing of thyself? or did others tell it thee of me :

Pilate answered, am I a Jew? Thine own nation and the chief priests have delivered thee unto me : What hast thou done?

Jesus answered, My kingdom is not of this world : If my kingdom were of this world, then would my servants fight, that I should

not be delivered to the Jews : but now is my kingdom not from hence.

Pilate therefore said unto him, Art thou a king then ? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Pilate saith unto him, What is truth ? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*. I find no fault in this man.

And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

And the chief priests accused him of many things ; but he answered nothing.

And Pilate asked him again, saying, Answerest thou nothing ? behold how many things they witness against thee.

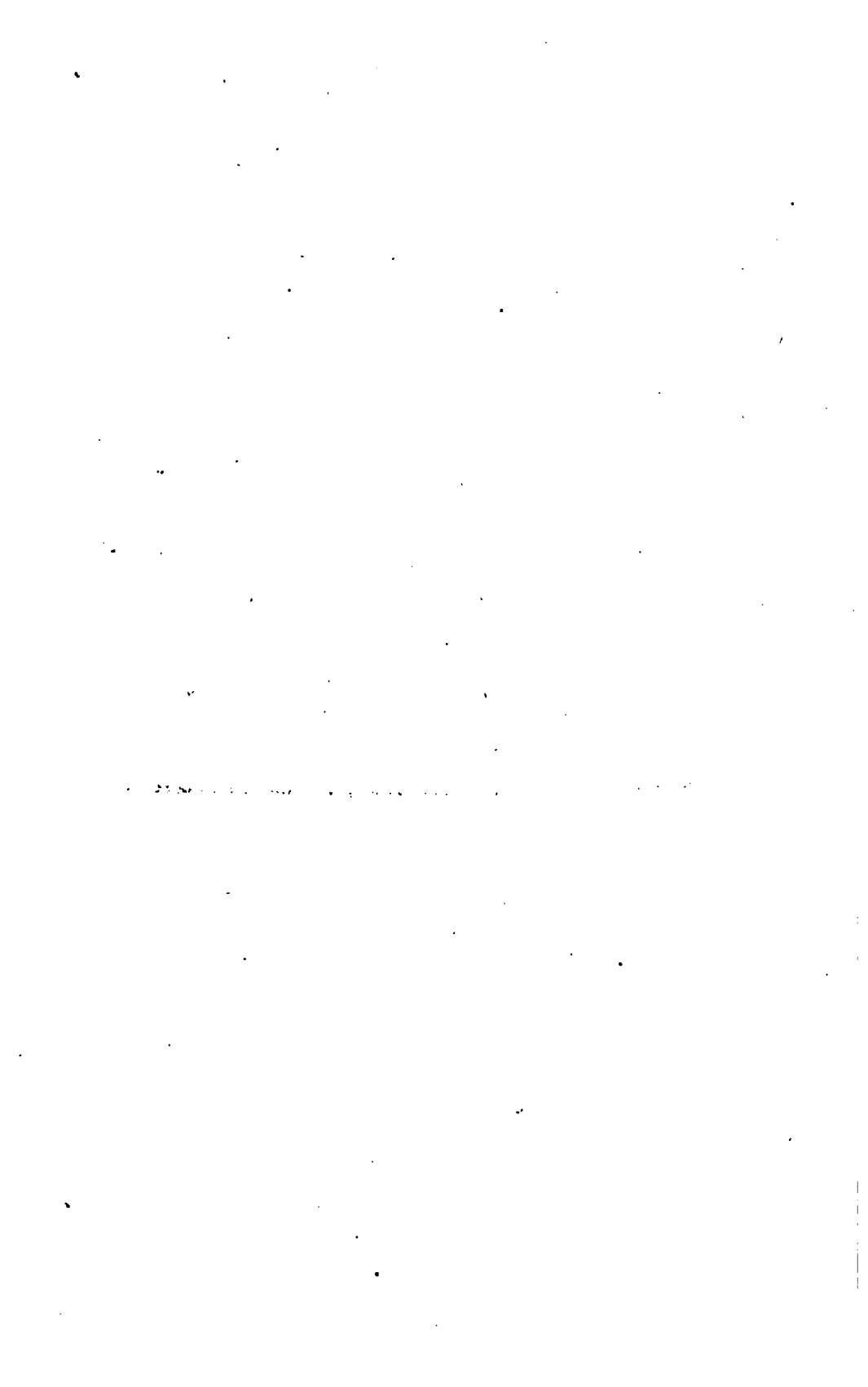
But Jesus yet answered nothing ? so that Pilate marvelled.

CHAPTER CXXII.

The governor sends Jesus to Herod.

WHEN Pilate heard of Galilee, he asked whether the man were a Galilean.

And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to





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Herod, who himself also was at Jerusalem at that time.

And when Herod saw Jesus, he was exceeding glad : for he was desirous to see him of a long *season*, because he had heard many things of him : and he hoped to have seen some miracle done by him.

Then he questioned with him in many words ; but he answered him nothing.

And the chief priests and scribes stood and vehemently accused him.

And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

And the same day Pilate and Herod were made friends together : for before they were at enmity between themselves.

CHAPTER CXXIII.

Pilate offers three times to release Jesus.

Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

And there was *one*, named Barabbas, *which* lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

And the multitude, crying aloud, began to desire *him to do* as he had ever done unto them.

But Pilate answered them saying,

Ye have a custom that I should release unto you one at the passover :

Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ ?

Will ye therefore that I release unto you the King of the Jews ?

For he knew that the chief priests had delivered him for envy :

When he was set down on the judgement-seat, his wife sent unto him, saying, Havethou nothing to do with that just man ; for I have suffered many things this day in a dream because of him.

And Pilate, when he had called together the chief priests and the rulers and the people,

Said unto them, Ye have brought this man unto me as one that perverteth the people, and, behold, I, having examined *him* before you, have found no fault in this man, touching those things whereof ye accuse him :

No, nor yet Herod : for I sent you to him : and, lo, nothing worthy of death is done unto him.

I will therefore chastise him, and release *him*.

(For of necessity he must release one unto them at the feast.)

But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

And they cried out all at once, saying,









Away with this *man*, and release unto us Barabbas.

Pilate, therefore, willing to release Jesus, spake again to them :

What will ye then that I shall do *unto him* whom ye call the King of the Jews ?

And they cried out again, Crucify him.

And he said unto them the third time, Why, what evil hath he done ? I have found no cause of death in him : I will therefore chastise him and let *him* go.

And they cried out the more exceedingly, Crucify him.

When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person : see ye *to it*.

Then answered all the people, and said, His blood *be* on us, and on our children.

And the voices of them and of the chief priests prevailed.

And Pilate gave sentence that it should be as they required.

And he released unto them him that for sedition and murder was cast into prison, whom they had desired ;

Then Pilate therefore took Jesus, and scourged *him*.

And when he had scourged Jesus, he delivered *him* to be crucified.

CHAPTER CXXIV.

Jesus is mocked and shewed to the people.

THEN the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe.

And a reed in his right hand : and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews !

And they spit upon him, and took the reed, and smote him on the head.

Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

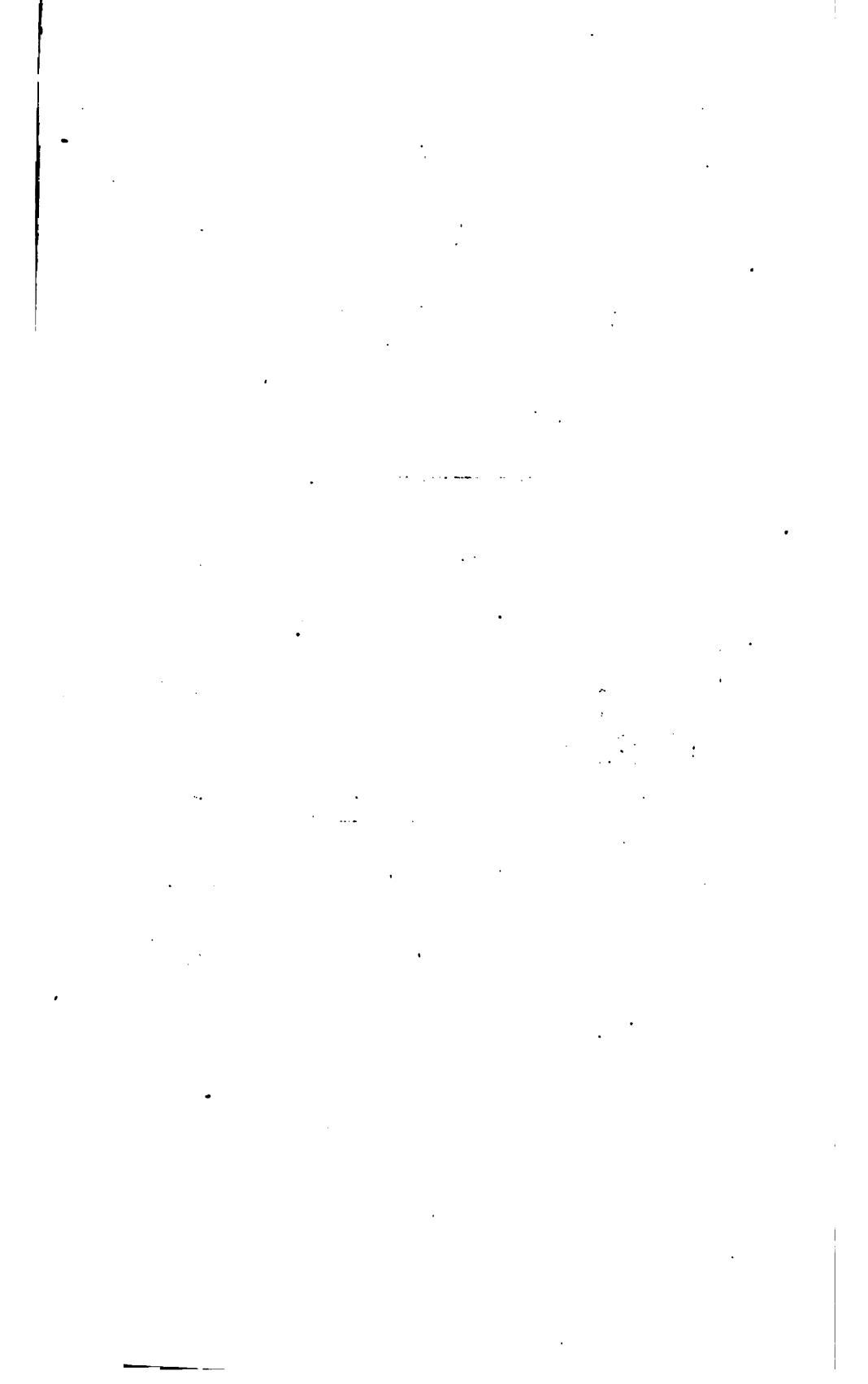
Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man !

When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him and crucify him ; for I find no fault in him.

The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.



Figure 200.







CHAPTER CXXV.

Jesus is condemned by the Roman governor.

WHEN Pilate therefore heard that saying, he was the more afraid ;

And went again into the judgement-hall, and saith unto Jesus, Whence art thou ? but Jesus gave him no answer.

Then saith Pilate unto him, Speakest thou not unto me ? knowest thou not that I have power to crucify thee, and have power to release thee ?

Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above : therefore he that delivered me unto thee hath the greater sin.

And from thenceforth Pilate sought to release him : but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend : whosoever maketh himself a king speaketh against Cesar.

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgement-seat, in a place that is called The Pavement, but in the Hebrew, Gabbatha.

And it was the preparation of the passover, and about the sixth hour : and he saith unto the Jews, Behold your King !

But they cried out, Away with *him*, away with *him* ; crucify him ! Pilate saith unto

them, Shall I crucify your King? The chief priests answered, We have no king but Cesar.

CHAPTER CXXVI.

Jesus is led forth and crucified with thieves.

THEN delivered he him therefore unto them to be crucified.

And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

And there followed him a great company of people, and of women, which also bewailed and lamented him.

But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

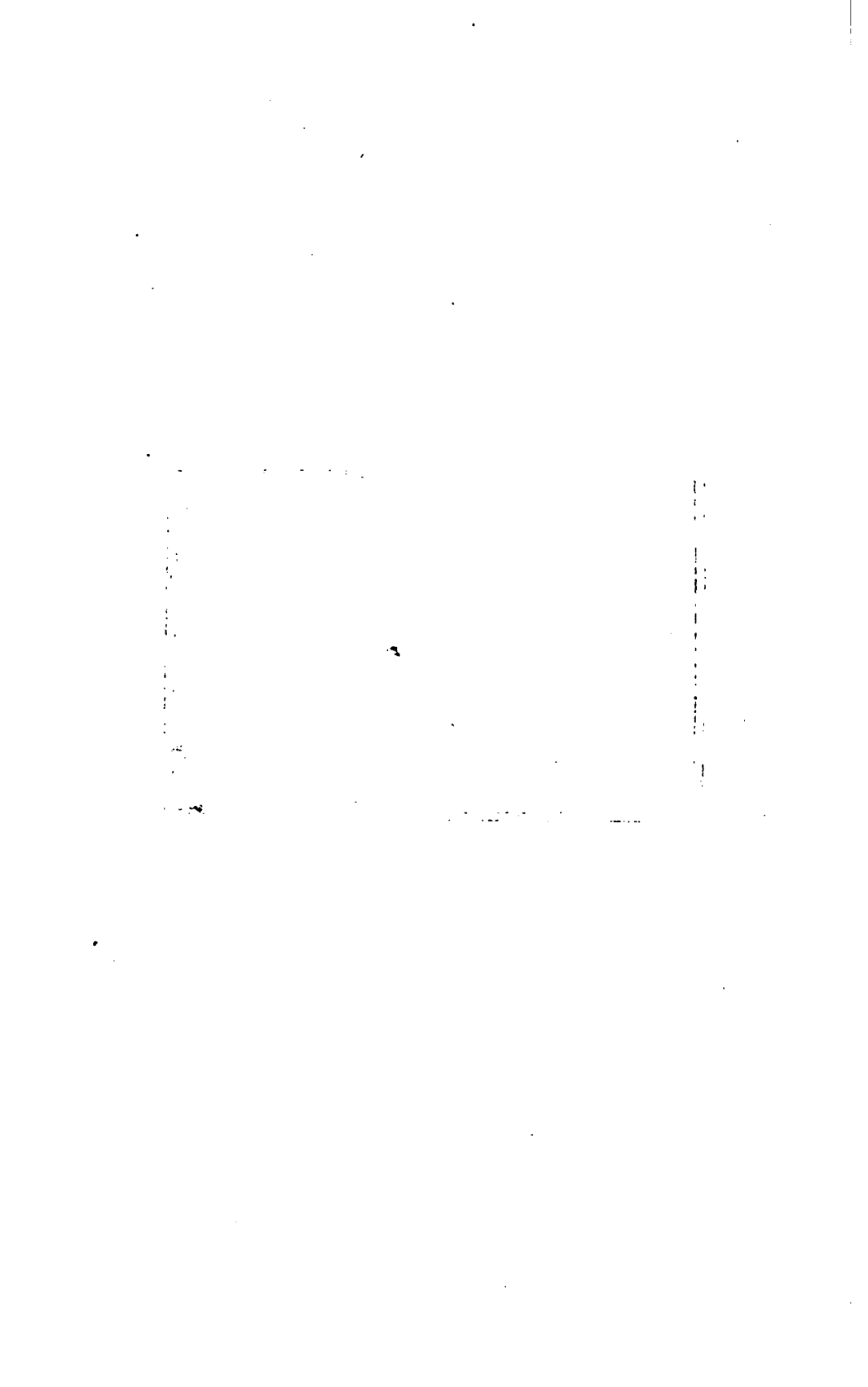
For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

For if they do these things in a green tree, what shall be done in the dry?



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And there were also two others, malefactors, led with him to be put to death.

And when they were come unto a place called Golgotha, that is to say, A place of a scull,

They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

And when they were come to the place which is called Calvary, there they crucified him.

Then said Jesus, Father, forgive them; for they know not what they do.

CHAPTER CXXVII.

The title is put up, and lots are cast.

AND Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews: but that he said, I am King of the Jews.

Pilate answered, What I have written I have written.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat:

now the coat was without seam, woven from the top throughout :

They said - therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be ;

That the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

And it was the third hour ;

And sitting down they watched him there ;

Then were there two thieves crucified with him ; one on the right hand, and another on the left.

And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

CHAPTER CXXVIII.

The mob, the rulers, and the priests revile Jesus.

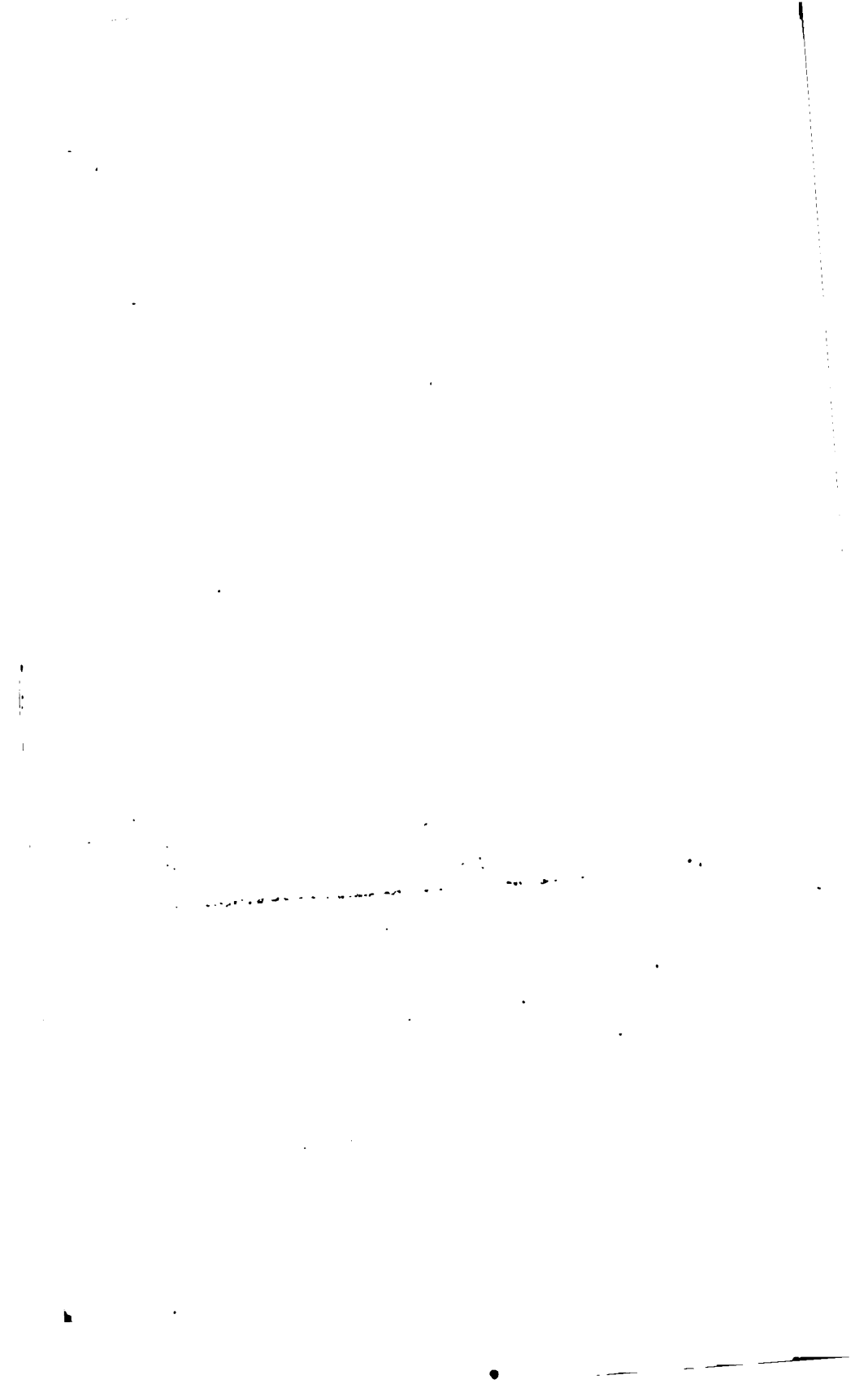
AND they that passed by reviled him, wagging their heads,

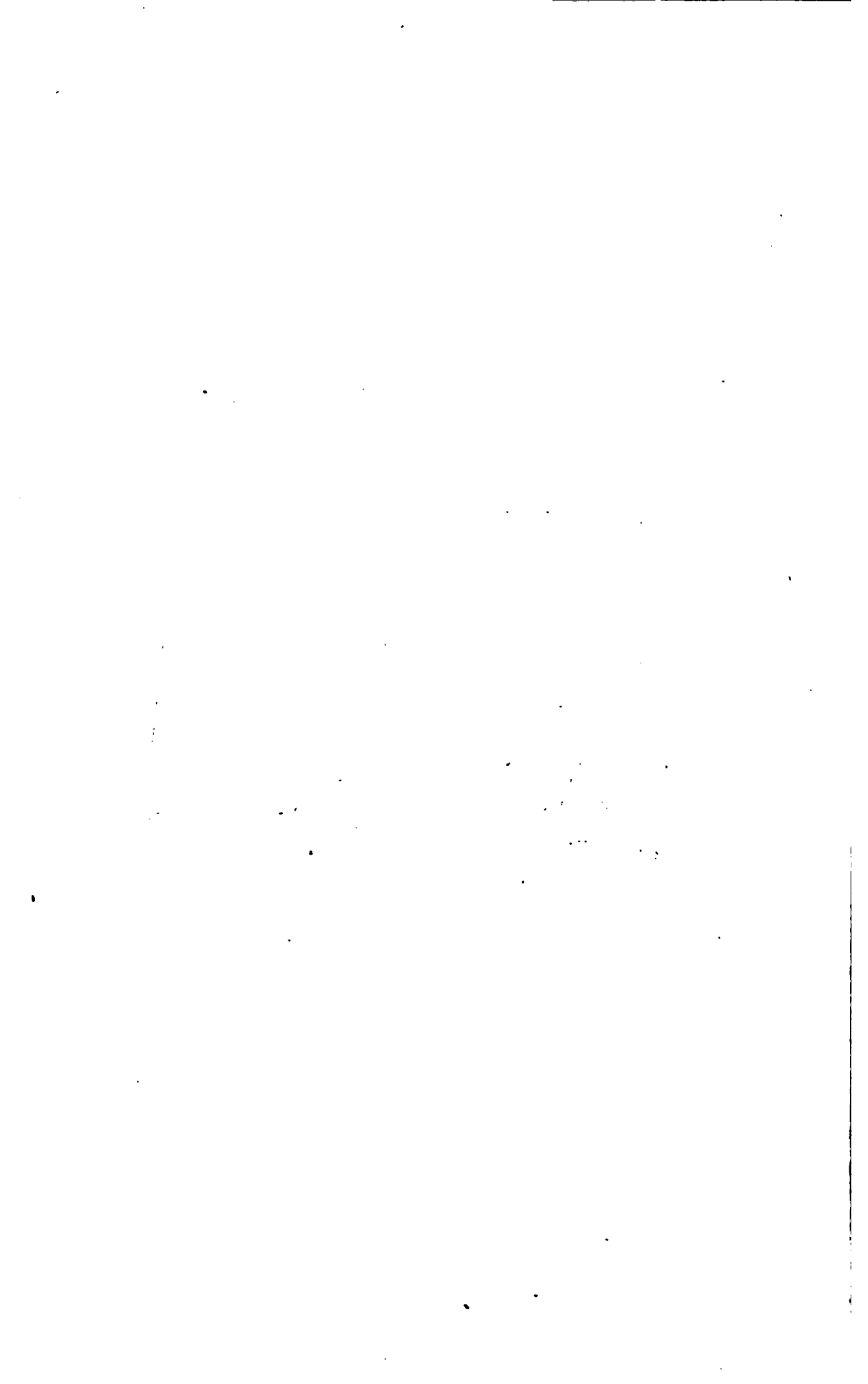
And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

Likewise also the chief priests, mocking, said among themselves with the scribes, He saved others ; himself he cannot save.

Let Christ the King of Israel descend now from the cross, that we may see and believe. He trusted in God ; let him deliver him









now if he will have him : for he said I am the Son of God.

And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation ?

And we indeed justly ; for we receive the due reward of our deeds : but this man hath done nothing amiss.

And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

CHAPTER CXXIX.

The eclipse. Jesus expires.

AND it was about the sixth hour, and there was darkness over all the earth until the ninth hour.

And the sun was darkened.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene.

When Jesus therefore saw his mother and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son !

Then saith he to the disciple, Behold thy mother ! And from that hour that disciple took her unto his own home.

And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabach-thani? that is to say, My God, my God, why hast thou forsaken me?

And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

The rest said, Let be, let us see whether Elias will come to save him.

Jesus, when he had cried again with a loud voice, yielded up the ghost.

And, behold, the veil of the temple was rent in twain from the top to the bottom.

And the earth did quake, and the rocks rent;

And the graves were opened; and many bodies of the saints which slept arose,

And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Now when the centurion, and they that were with him watching Jesus, saw the earthquake, and those things that were done, he said, Truly this man was the Son of God.

And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned.









And many women were there, beholding afar off,

Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

CHAPTER CXXX.

Christ's side is pierced: he is taken down and buried.

THE Jews therefore, because it was the Preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

But when they came to Jesus, and saw that he was dead already, they brake not his legs:

But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

For these things were done, that the

scripture should be fulfilled, A bone of him shall not be broken.

And again another scripture saith, They shall look on him whom they pierced.

And now when the even was come, because it was the Preparation, that is, the day before the sabbath,

And, behold *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just :

(The same had not consented to the counsel and deed of them :) *he was* of Arimathea,¹ a city of the Jews; who also himself waited for the kingdom of God.

This *man* went unto Pilate, and begged the body of Jesus.

And Pilate marvelled if he were already dead; and calling *unto him* the centurion, he asked him whether he had been any while dead.

And when he knew *it* of the centurion, he gave the body to Joseph.

He came therefore, and took the body of Jesus.

And there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

¹ Joseph of Arimathea was acquainted with Pilate, and probably assisted him in managing the affairs of the province.





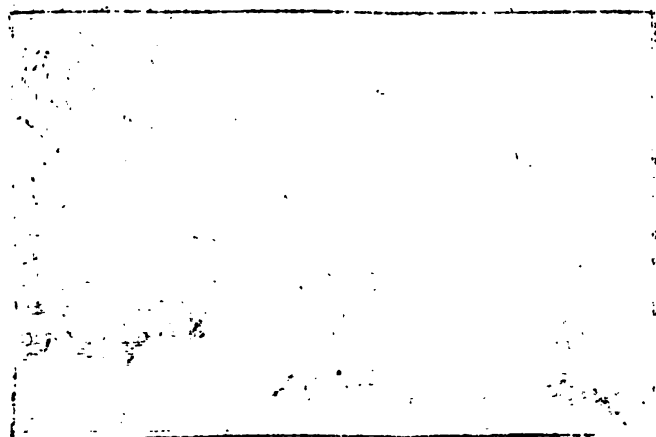




PLATE 11

Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

There laid they Jesus therefore, because of the Jews' preparation-day; for the sepulchre was nigh at hand.

And rolled a stone unto the door of the sepulchre.

And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

And they returned, and prepared spices and ointments; and rested the sabbath-day, according to the commandment.

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

Pilate saith unto them, Ye have a watch; go your way, make it as sure as ye can.

So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

His countenance was like lightning, and his raiment white as snow:

And for fear of him the keepers did shake, and became as dead men.

CHAPTER CXXXI.

*The women go to the sepulchre with the spices;
Peter and John come to the sepulchre.*

AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

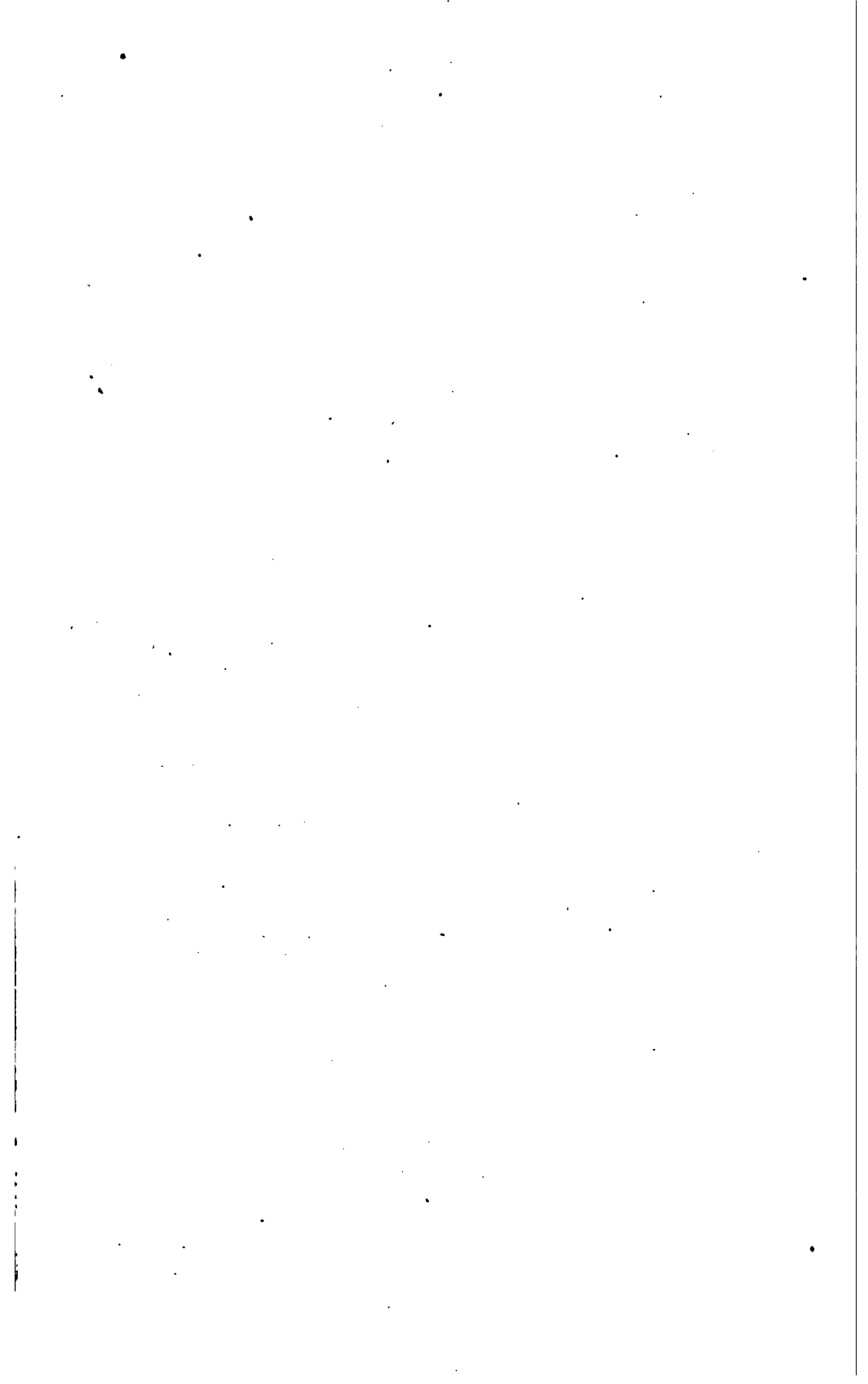
And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

And when they looked, they saw that the stone was rolled away: for it was very great.

And they entered in, and found not the body of the Lord Jesus.





Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

Peter therefore went forth, and that other disciple, and came to the sepulchre.

So they ran both together : and the other disciple did out run Peter, and came first to the sepulchre.

And he, stooping down, *and looking in*, saw the linen clothes lying ; yet went he not in.

Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie ;

And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

Then went in also that other disciple which came first to the sepulchre, and he saw and believed.

And it came to pass, as they were much perplexed thereabout, behold two men stood by them in shining garments :

And, as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead ?

He is not here, but is risen : remember how he spake unto you when he was yet in Galilee,

Saying, the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

For as yet they knew not the scripture, that he must rise again from the dead.

Then the disciples went away again unto their own home.

But Mary stood without at the sepulchre weeping: and as she wept, she stooped down and *looked* into the sepulchre,

And seeth two angels in white, sitting, the one at the head and the other at the feet, where the body of Jesus had lain.

And they say unto her, Woman, why weep-est thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the Gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

Jesus saith unto her, Mary.

She turned herself, and saith unto him, Rabboni; which is to say, Master.

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father: and your Father, and *to* my God and your God.

And as they went to tell his disciples, behold, Jesus met them; saying, All hail, And

they came and held him by the feet, and worshipped him.

Then said Jesus unto them, Be not afraid : go tell my brethren that they go into Galilee, and there shall they see me.

Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

Saying, Say ye, his disciples came by night, and stole him *away* while we slept.

And if this come to the governor's ears, we will persuade him, and secure you.

So they took the money, and did as they were taught : and this saying is commonly reported among the Jews until this day.

Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

And they, when they had heard that he was alive, and had been seen of her, believed not.

CHAPTER CXXXII.

Jesus appears to the disciples on the road to Emmaus.

AND, behold two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

And they talked together of all these things which had happened.

And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near and went with them.

But their eyes were holden that they should not know him.

And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad ?

And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days ?

And he said unto them, What things ? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people :

And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

But we trusted that it had been he which should have redeemed Israel : and beside all this, to-day is the third day since these things were done.

Yea, and certain women also of our company made us astonished, which were early at the sepulchre :

And when they found not his body, they came, saying, That they had also seen a vision of angels, which said that he was alive.

And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said; but him they saw not.

Then he said unto them, O fools and slow of heart to believe all that the prophets have spoken !

Ought not Christ to have suffered these things, and to enter into his glory?

And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

And their eyes were opened, and they knew him; and he vanished out of their sight.

And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?

And they rose up the same hour, and returned to Jerusalem, and found the eleven

gathered together, and them that were with them,

Saying, The Lord is risen indeed, and hath appeared to Simon,

And they told what things *were done* in the way, and how he was known of them in breaking of bread.

And they told it unto the residue : neither believed they them.

CHAPTER CXXXIII.

Jesus appears to his Apostles in Jerusalem the first time.

THEN the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

But they were terrified and affrighted, and supposed that they had seen a spirit.

And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts !

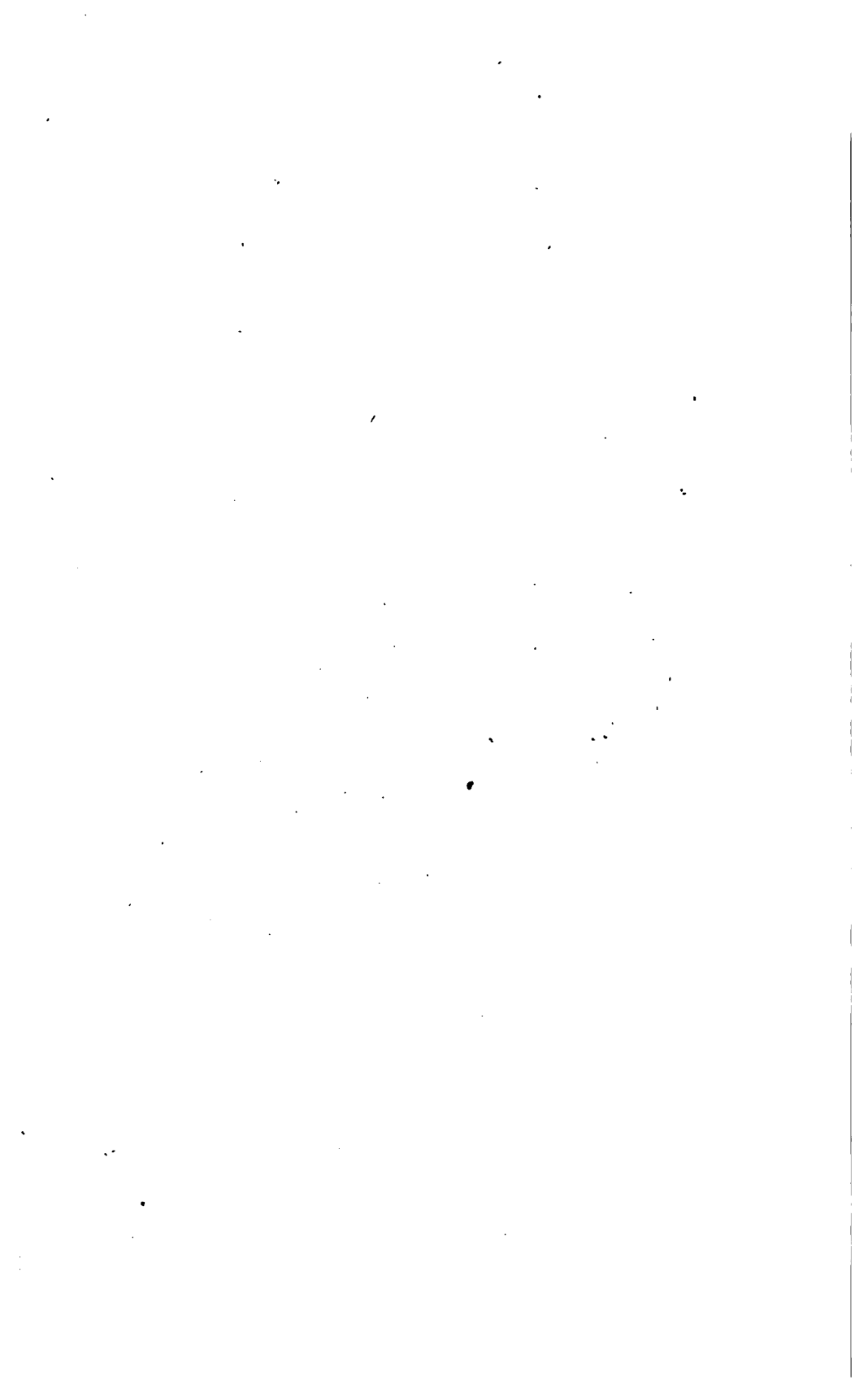
Behold my hands and my feet, that it is I myself : handle me, and see ; for a spirit hath not flesh and bones, as ye see me have.

And when he had thus spoken, he shewed them *his* hands and *his* feet.

And while they yet believed not for joy,



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and wondered, he said unto them, Have ye here any meat ?

And they gave him a piece of a broiled fish, and of an honeycomb.

And he took *it*, and did eat before them.

Then said Jesus to them again, Peace be unto you : as my Father hath sent me, even so send I you.

And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost.

Whose soever sins ye remit, they are remitted unto them ; *and* whose soever *sins* ye retain, they are retained.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came,

The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

CHAPTER CXXXIV.

Jesus appears a second time to his Apostles in Jerusalem.

AND after eight days again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

Then saith he to Thomas, Reach hither thy finger, and behold my hands ; and reach

hither thy hand, and thrust *it* into my side ; and be not faithless, but believing.

And Thomas answered and said unto him, My Lord and my God.

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed : blessed *are* they that have not seen, and *yet* have believed.

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book :

But these are written, that ye might believe that Jesus is the Christ, the Son of God : and that believing ye might have life through his name.

CHAPTER CXXXV.

Jesus appears to his disciples the third time, at the sea of Tiberias.

AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias : and on this wise shewed he *himself*.

There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship, immediately ; and that night they caught nothing.

But when the morning was now come, Jesus stood on the shore : but the disciples knew not that it was Jesus.

Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

Jesus saith unto them, Bring of the fish which ye have now caught.

Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? and he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

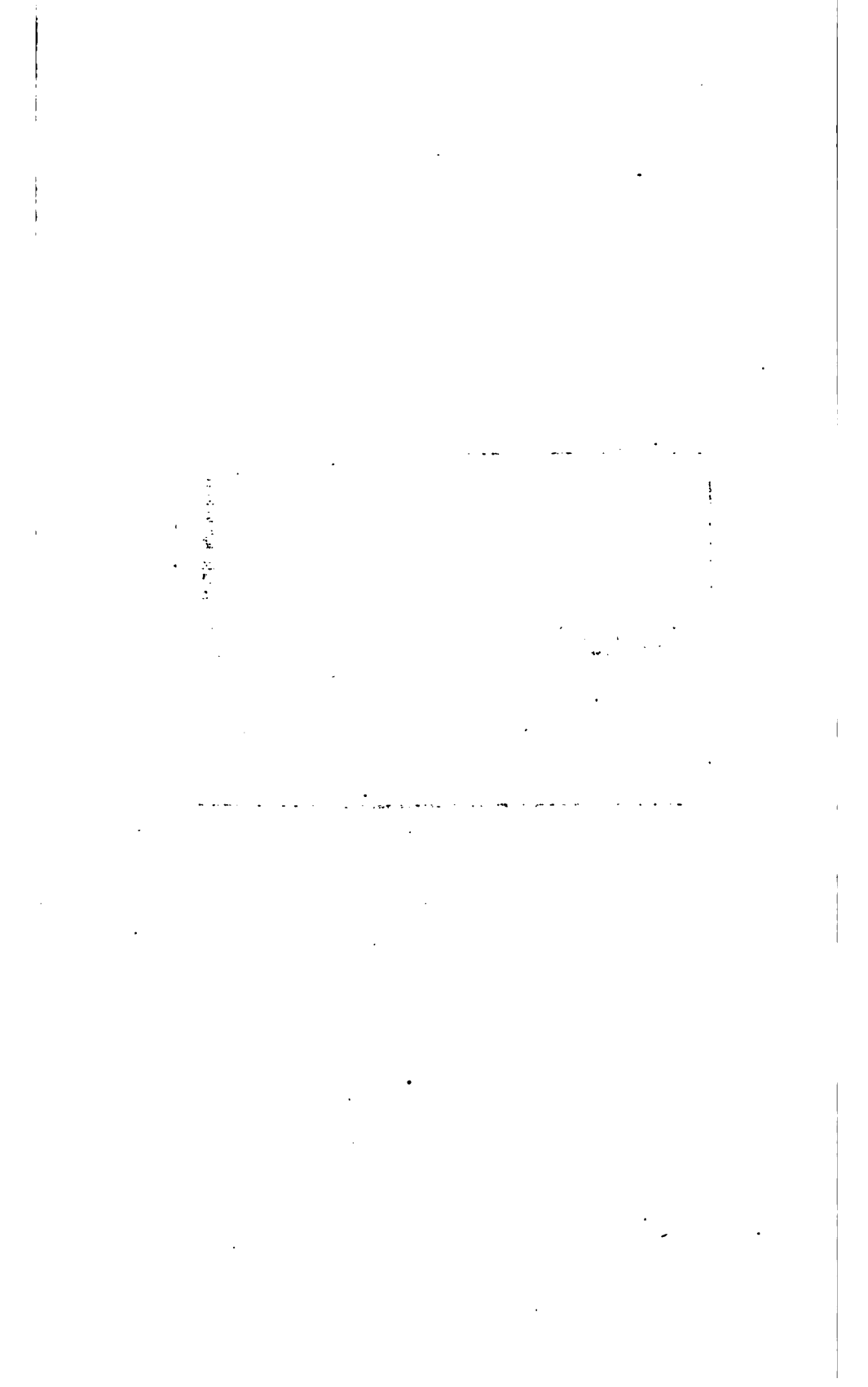
This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

Then Peter, turning about, seeth the disciple whom Jesus loved following, which also leaned on his breast at supper, and said, Lord which is he that betrayeth thee?

Peter seeing him, saith to Jesus, Lord, and what *shall* this man *do*?

Jesus saith unto him, If I will that he tarry





till I come, what *is that* to thee? follow thou me.

Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die: but, If I will that he tarry till I come, what *is that* to thee?

This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

CHAPTER CXXXVI.

The eleven Disciples appointed to meet Jesus upon a mountain in Galilee.

THEN the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

And when they saw him, they worshipped him: but some doubted.

And he said unto them, *These are the words* which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

Then opened he their understanding, that they might understand the scriptures,

And said unto them, Thus it is written, and

thus it behoved Christ to suffer, and to rise from the dead the third day :

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

And ye are witnesses of these things.

And, behold, I send the promise of my Father upon you : but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

And he led them out as far as to Bethany.

And he spake unto them saying, all power is given unto me in heaven and in earth.

And he said unto them, Go ye into all the world, and preach the gospel to every creature.

Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost :

Teaching them to observe all things whatsoever I have commanded you :

He that believeth and is baptized shall be saved ; but he that believeth not shall be damned.

And, lo, I am with you alway, *even* unto the end of the world.

And these signs shall follow them that believe : In my name shall they cast out devils ; they shall speak with new tongues ;

They shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover.



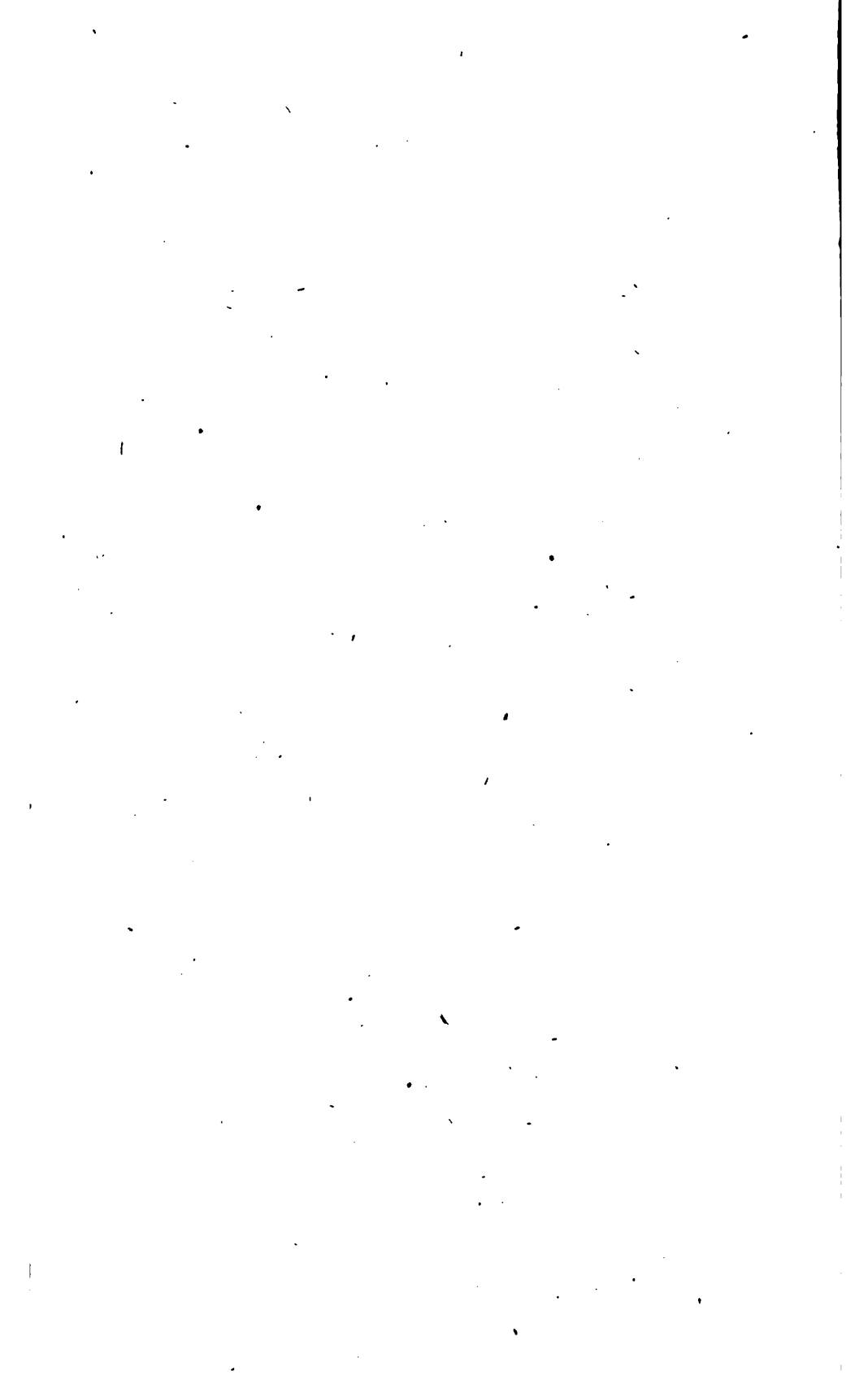


And he lift up his hands and blessed them.

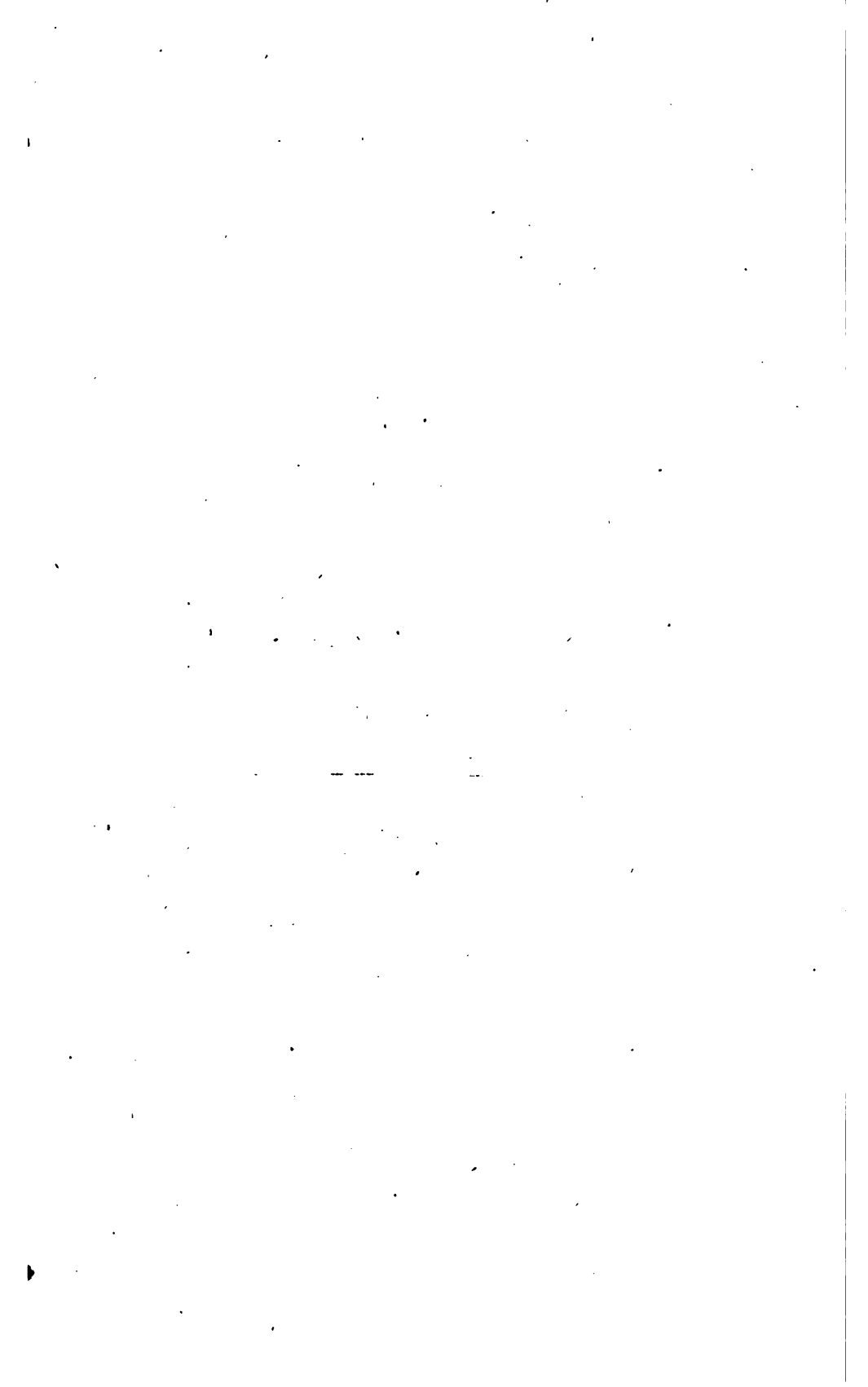
And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

And they worshipped him, and returned to Jerusalem with great joy :

And were continually in the temple, praising and blessing God. Amen.



LIVES
OF
THE FOUR EVANGELISTS.



LIVES OF THE FOUR EVANGELISTS.

ST. MATTHEW.

THE Hebrew name of this Evangelist is **MATAI**, contracted from **MATATAI**, and it has been generally supposed that he was the same person with **LEVI**, whose conversion is mentioned by St. Luke, though some learned commentators, particularly Grotius, are of opinion that these were two different disciples.

Thus much only are we acquainted with respecting St. Matthew, that before his call by our Lord, he was a Publican, or a collector of the tribute exacted by the Roman government. This was an office particularly offensive to the Jews, who therefore held in abhorrence such of their countrymen, as accepted the appointment. But among the Romans this employment was accounted so honourable, as seldom to be conferred upon any, but persons of the best families. It is not to be denied however, that in the provinces, these publicans, or tax-gatherers, were justly detested, on account of their oppression and avarice. That this was their general character, we learn from the confession of Zaccheus

after his conversion ; " Behold, Lord, the half of my goods I give to the poor ; and if I have taken anything from any man by false accusation, I restore him fourfold. (Luke xix. 8).

The residence of St. Matthew was either at Capernaum, or very near that place ; consequently he must have had many opportunities of witnessing the miracles of our Lord. These, however, did not induce him to leave his employment, for we read that at the very time, when Jesus wrought a wonderful cure upon a man sick of the palsy, " Matthew was **SITTING**, at the receipt of custom," indifferent to the astonishing circumstance that passed before him, and closely attentive to the accumulation of wealth. But the instant our Saviour addressed him with this powerful call, " follow me," the man who had been so intent upon the things of the world, immediately forsook his profitable concern, and enrolled himself among the disciples of Jesus.

Here certainly was a striking instance of the force of truth ; and of the excellence of our Saviour's doctrine and character. Matthew was possessed of a good estate, engaged in a lucrative employment, and supported by the power of the Roman government. These were considerations and advantages of too immediate an interest, not to be duly appreciated by a person in the situation of Matthew. And yet we find that he actually renounced

all his worldly comforts and emoluments, to embrace a life of abstinence and poverty, trouble and persecution. The inference is obvious, that nothing but a conviction of the truth of the Gospel, and of the divinity of Jesus, could have operated upon his mind, to produce such an instantaneous conversion, and an immediate change of life.

After our Lord's ascension this Apostle continued in Judea, about eight years, and then he went to preach the gospel in various heathen countries, extending his labours as far as Ethiopia, where he gathered a church. Of his death various accounts are given, some antient writers asserting that he suffered martyrdom, while others maintain that he died at an advanced age, and was buried at Hierapolis in Parthia.

St. Matthew wrote his gospel at Jerusalem, for the sake of the converted Jews, and at their desire, about the eighth year after our Lord's ascension.

ST. MARK.

ALL ancient writers of the church, concur in the opinion, that this Evangelist was the same person with Mark the son of Mary, who accompanied St. Paul in some part of his travels, and Mark who is mentioned affectionately by St. Peter, as his son or immediate disciple. His original name was John, and the surname of Mark was assumed by him, when he left Judea, according to a practice very common among his countrymen, when they visited the European provinces of the Roman empire. The mother of this Evangelist resided at Jerusalem, and so zealous a disciple was she, that the believers of that city held their assemblies regularly at her house, during the persecution of the church under Herod.

St. Mark was cousin to Barnabas, with whom and St. Paul, he was joined in a mission to the Gentiles, but, on some occasion which is not mentioned, Mark quitted those Apostles at Pamphylia, and returned to Jerusalem. It seems that this conduct of Mark gave offence to St. Paul, for when afterwards Barnabas proposed to take his cousin with them, in a visitation of the churches, St. Paul refused, which produced a contention and a separation,

Barnabas sailing to his native isle of Cyprus, accompanied by Mark, and Paul taking with him Silas, went through Syria, and Cilicia, confirming the new converts in these parts.

But whatever was the cause of this breach, it was of no long duration, for we find that Mark was afterwards the companion of St. Paul, who, in his Epistle to Philemon, calls him his fellow labourer; and in his Epistle to the Colossians he recommends the "sister's son of Barnabas" to their attention.

St. Mark was also the intimate friend and associate of St. Peter, who affectionately styles him his son, or favourite disciple. The most ancient writers agree in their account, that the gospel of this Evangelist was written under the instruction of St. Peter at Rome, who suffered there in 65, and it is an illustrious instance of the integrity of the historian, as well as of the humility of the Apostle, that St. Mark is the only one who relates the aggravating circumstances which distinguished Peter's denial of his master.

St. Mark preached the gospel with great success in various parts of Africa, particularly in Egypt, where he planted a flourishing church, the seat of which was at Alexandria. Here his labours excited the resentment of the pagan priests, who took the opportunity of inflaming the minds of the populace against the Apostle, when they were celebrating the licentious rites in honour of Serapis, which

happened to be at the time of the festival of Easter. The enraged multitude broke into the Christian assembly, and directed by their leaders fell upon the venerable saint, whom they dragged through all the streets of the city, so that his body was lacerated in every part. The barbarous tragedy was renewed the next morning with heightened cruelty, as long as the little remains of life allowed, and then the body was left to the Christians, who interred it in their church, from whence it is said to have been afterwards removed to Venice, and deposited in a church erected to the honour of the Apostle. He is said to have suffered on the 25th of April, but the year is uncertain.

ST. LUKE.

Two of the writers of the history of our Lord, were not among the number of his immediate disciples, and yet from their connection with the members of the apostolical college, they had the best means of acquiring the fullest information, concerning his miracles and discourses, and thereby of completing the evangelical narrative. One of these was Mark, the intimate friend of St. Peter ; and Luke was the assiduous attendant of St. Paul, whom he accompanied to Jerusalem, and afterwards in his perilous voyage to Rome. This evangelist was a native of Antioch, where he seems to have embraced the truth about the time that the disciples of Jesus first obtained the name of Christians, by the determination of a synod or council held in that city, by Paul and Barnabas. From the distinction made in the Epistle to the Colossians between the brethren of the circumcision, and the Gentile converts who were with St. Paul, it appears that Luke was of the latter description ; and that by profession he was a Physician. The liberality of his education, indeed, is evident from his style, which is remarkably pure and copious. In his choice of expressions, he is particularly happy, and the use which

he makes of technical phrases, especially as connected with medical science in his accounts of diseases, and in navigation when he relates the voyage and shipwreck of St. Paul, sufficiently proves that his literary acquirements were various and extensive.

From his close attachment to St. Paul, whose history he wrote to the period of that Apostle's deliverance, at Rome, it is probable that Luke did not leave him till his martyrdom. After that event St. Luke went into the East, and extended his apostolical labours as far as Egypt and Libya. Some writers assert that he founded a church at Thebais; and Nicephorus says that he was hung by the Pagans upon an olive tree, in the eightieth year of his age.

There are two books in the sacred canon written by this Evangelist, and both are inscribed to Theophilus, concerning whom there have been different opinions. Some think that the word Theophilus, meaning "a lover of God," was only a general term applicable to all sincere believers; while others maintain that the encomium of "most excellent," which accompanied it, clearly denotes a particular person of distinguished eminence among the early converts to Christianity. There are different opinions also as to the time and place of the writing of St. Luke's gospel. All that can be determined with certainty, is, that it was composed before the

Acts of the Apostles, and most probably after the gospel of St. Matthew, perhaps about the year 63, if not indeed during the first imprisonment of St. Paul at Rome, which ended in that year.

ST. JOHN.

Few particulars are recorded in the sacred history concerning this eminent Apostle and Evangelist; but those few present him to us in the most amiable and instructive point of view.

He was a native of Galilee, and the names of his parents were Zebedee and Salome. John and his elder brother James exercised their father's calling as fishermen at Bethsaida, a town situated on the banks of the lake of Gennesareth, and at the influx of the river Jordan. Peter, Andrew, and Philip were also inhabitants of the same place, and it is probable that all of them were disciples of the Baptist. It is indeed a reasonable conjecture that John was that "other disciple" who was with Andrew when he left the Baptist to follow our Saviour, it being customary with this Evangelist, when relating any thing which concerned himself, to conceal his name.

In the catalogue of the Apostles given by St. Mark, James and John are said to have received from our Lord the appellation of Boanerges, or Sons of Thunder, which title is to be understood of the energy and success of their labours, in the propagation of the gospel.

It has been supposed that the extraordinary request made by Salome to our Lord, for her two sons, that the one should sit on his right hand and the other on his left in his kingdom, proceeded from the claim of relationship. This, however, is by no means clear, and on one occasion the two brothers incurred a severe censure, when they desired permission to call down fire from heaven upon a Samaritan village, the inhabitants of which had refused to receive our Saviour in his journey to Jerusalem. Jesus quickly turned to James and John and rebuked them saying "Ye know not what manner of spirit ye are of; for the son of man is not come to destroy men's lives, but to save them."

Though John was the youngest of all the apostles, he was admitted to the closest intimacy with our Lord, and enjoyed more of his confidence than any other of his brethren. He is called "that disciple whom Jesus loved," and there is one incident recorded in the evangelical history, which marks very strongly the particular favour with which he was distinguished by his master.

When, at the last supper, Jesus declared that one of the twelve would betray him, Peter, though he was anxious to know who the traitor was, did not presume to put the question himself to Jesus, but beckoned to John, that he should make the inquiry in a private manner. This the beloved disciple

accordingly did, and received a token by which he perceived that Judas Iscariot was the betrayer.

Notwithstanding the avowal which John made in common with his brethren, that "though all should forsake his Lord yet would not he," when the hour of trial came and Jesus quietly submitted to the soldiers, this apostle as well as the rest forsook him and fled. But he soon recovered his spirits and manifested the sincerity of his affection, by entering into the palace of the high priest to whom he was personally known. It appears also that John was the only one of the apostles who attended Jesus to Mount Calvary, or at least who made a public profession of his attachment to the sufferer by standing at the foot of the cross. In his last moments our Saviour gave the most affectionate proof of his regard for John, by committing the virgin mother to his care and protection.

The first intelligence of the resurrection was communicated to Peter and John, who readily believed the miraculous event, though as yet "they knew not the scripture that Jesus was to rise from the dead."

When our Lord appeared to several of his disciples, at the sea of Tiberias, and gave them a sensible proof of his restoration to life, by partaking with them of the fish they had caught, St. Peter inquired what would befall St. John?

The spirit of curiosity which prompted this question, Jesus reproved by saying to Peter, "if I will that he tarry till I come, what is that to thee, follow thou me." This answer certainly implied nothing more than a reprehension of that anxiety which leads men to search into the condition of others, and to make themselves acquainted with the secrets of providence, instead of attending to their own character and calling. Yet plain as the design of our Lord's declaration evidently was, and practical as the instruction was which it conveyed, some of the brethren misunderstood it, and concluded that "this disciple should not die." This strange interpretation, St. John thus corrected in his gospel; "Yet Jesus said not unto him, he shall not die; but if I will that he tarry till I come what is that to thee?"

St. John continued a considerable time at Jerusalem after the ascension, and twice he suffered imprisonment, once with St. Peter on the occasion of the miraculous cure wrought on a cripple in the porch of the temple; and another time with all the apostles, but they were delivered by the angel of the Lord, who directed them to preach publicly to the people the words of eternal life.

Not long after this release John and Peter were deputed by the apostolical college to visit and confirm the Samaritans, who had been converted to the christian faith by Philip the deacon,

Here the scripture history of St. John closes; but according to Eusebius this apostle remained in Judea till the death of the Virgin Mary, which happened, by his account, at Jerusalem, about the year 48.

The sphere in which St. John afterwards exercised his ministerial labours was the lesser Asia, where he planted several churches, particularly those of Smyrna, Pergamus, Thyatira, Sardis, Philadelphia and Laodicea; but he fixed his principal residence at Ephesus.

Having spent many years in the delightful employment of propagating the religion of his master, and in building up the converts in "that faith which worketh by love," the venerable apostle was accused to Domitian, by whose command the proconsul of Asia sent him bound to Rome. Immediately after his arrival he was brought before the emperor, who caused him to be cast into a cauldron of boiling oil, but instead of being destroyed or hurt, the aged saint appeared refreshed and strengthened by the burning fluid. This miracle however, made no impression upon the sanguinary tyrant, who continued his persecution of the christians with unabated rigour, and banished the apostle to the isle of Patmos in the Egean sea, where he lived many years instructing the inhabitants in the saving truths of the gospel, and putting into writing for the edification of the church, an account of the prophetic visions with which he was there favoured.

Besides this work St. John wrote his gospel, intended chiefly to supply the deficiencies of the former evangelists, and particularly to assert the divinity of Christ, against Cerinthus and other heretics of that age. The sacred volume contains also three epistles of St. John, the first of which evidently appears to have had the same object as the gospel; for in both of them, as also in his prophetical work, this beloved disciple establishes the important truth, that the *Logos* or the *WORD* invariably regarded by the Jewish church as *JEHOVAH*, was no other than Jesus Christ, the mediator between God and man, who is the "Alpha and Omega, the Beginning and the Ending, the First and the Last." (Rev. I. 8).

At the commencement of the reign of Nerva, the persecution which had so long raged against the christians ceased, and St. John recovered his liberty. From Patmos he instantly hastened to Ephesus, where he resumed the apostolical charge, and fulfilled it with unwearied assiduity and affection through the remainder of his long life. When he could no longer preach to the people with his wonted energy, the apostle constantly caused himself to be carried into the church, and his regular exhortation to the people was "my little children, love one another." He died at the beginning of the reign of Trajan, aged about one hundred years.

OF THE JEWISH SECTS AND PARTIES.

THE PHARISEES.

THE principal and by far the most extensive sect of the Jews, was that of the Pharisees, so called from a Hebrew word (*Pharesh*) which means a separation or division, because they distinguished themselves by a more rigid course of life, than others of their nation. They ascribed all things to fate or destiny. whence they were much addicted to judicial astrology, and were great observers of superstitious ceremonies.

In the time of our Saviour, the Pharisees were in great power and repute among the people, on account of their pretended wisdom and affected sanctity. They fasted often, made long prayers in public places, paid tithes or the dues of the temple scrupulously, distributed alms with ostentation; wore rolls of parchment called phylacteries, on which were inscribed portions of the law in their foreheads, and made broad the fringes or borders of their garments, to shew that they were stricter observers of the law than other Jews.

To denote great external purity they used frequent ablutions, never entering their houses, or sitting down to their meals without carefully washing themselves. They would not so much as touch a publican, or any man who led an ill life, neither would they eat, drink, or pray with him.

They kept many fasts not instituted by the law of Moses, particularly Monday and Thursday in every week : and in the observation of the sabbath they were remarkably rigid. According to them it was unlawful to heal the sick, or to do any work of necessity or righteousness on that day. Our Saviour upbraids them for their hypocrisy, calling them whited sepulchres, having a pleasing appearance at a distance, but which on being examined are found full of corruption. It appears also that notwithstanding their boasted piety and mortification, they were ambitious and vengeful, oppressive and avaricious. They affected to rebuild the tombs of the old prophets, and to condemn their fathers who had been guilty of persecution ; while they were themselves actuated by the same spirit, and opposed all who differed from them with the greatest hatred. These pretended devotees who made so much scruple about the practice of indifferent things, and had such a shew of religion and charity, were, at the same time, oppressors of the poor, and " consumers of widows' houses."

To the traditions of the antients, they were continually making frivolous additions, thereby overburthening the law with a prodigious number of trifling ceremonies and scruples, equally useless and disgusting. They even went so far as to corrupt and pervert the commandments by false interpretations, thus as our Saviour accused them, "making the word of God of none effect through their tradition." (Mark vii, 13).

The Pharisees believed in the immortality of the soul, and acknowledged the existence of angels and spirits; they allowed a kind of metempsychosis or transmigration of the souls of good men from one body to another; thus it was that some of this sect supposed our Lord to be Elias or one of the old prophets, come among them. They also believed in a resurrection, and in these respects they differed essentially from the Sadducees, with whom they had therefore the most violent contentions. The Pharisaic sect survived the destruction of Jerusalem, and the greater part of the Jews at this present day are of this persuasion, being most rigidly attached to their traditions which they call the oral law.

THE SADDUCEES.

THE most ancient sect among the Jews was that of the Sadducees, so named, it is said, from the founder Sadoc, who lived above two hundred years before Jesus Christ. There are some indeed who derive the name from the Hebrew word *sedec*, which signifies *justice*, and was applied to this sect on account of their rigid adherence to the letter of the law. They were principally distinguished from other Jews by denying the immortality of the soul, a future state of rewards and punishments, the existence of angels, and the doctrine of a resurrection. As they allowed no retribution in another life, the Sadducees were uncommonly severe in punishing criminals. They strictly kept the law themselves, and were as rigid in enforcing the observance of it upon others. They would not receive any of the traditions, or explications of the Pharisees, but adhered only to the text of the law, alleging that nothing more was to be believed than what was written. The Sadducees are charged with rejecting all the books of scripture except the Pentateuch; but this is evidently a mistake, for many of them were priests, and held the highest offices; which they could not well do if they had openly denied such a large portion of the scriptures.

Josephus affirms that the Sadducees did not

admit of a Providence, but imputed every thing to human choice and free will; saying that God neither did evil nor knew it, so that they seem to have differed in this respect very little from the Epicureans.

THE SCRIBES.

THOUGH neither a sect, nor a party, the scribes are so often mentioned in the gospels as to render some account of them necessary in this place.

SCRIBE denotes an able and skilful man, a doctor of the law, and one who is entrusted with the management of business. The *scribes* of the people were public writers, and professed doctors or expounders of the law. In the time of our Saviour they were mostly Pharisees, which is accounted for from the necessity there was of a body of instructors to explain to the people the numerous traditions and modifications which had been introduced by that powerful sect. All the scribes valued themselves on their profound acquaintance with the law, and on their skill in expounding it, whence they are said to have "sate in the chair of Moses, and to have usurped the key of knowledge." (Matt. xxiii, 2. Luke xi, 52),

THE HERODIANS.

THESE rather constituted a political party than a religious sect, and were so called from being the flatterers and followers of Herod the Great. They not only held that the dominion of the Romans over the Jews was just, but that it was lawful under such circumstances as the people then were to adopt many of the heathen customs as well religious as civil. They principally attached themselves to the Pharisees, with whom they at different times consulted how to destroy Jesus, who cautioned his disciples against the leaven of their principles. (Mark viii, 15).

THE GALILEANS.

THIS party or faction arose on the occasion of Augustus's appointing the people to be enrolled, which command was executed by Quirinus, and is not to be confounded with the numbering of the people at the birth of our Saviour which happened ten years before. Judas of Gaulan, in upper Galilee, opposed the enrollment and tax by Quirinus, as a mark of bondage which every Israelite ought to resist. He obtained many followers, who obtained the name of Galileans, from the place where they originated. They were

distinguished by a violent love of liberty, and a fixed hatred to the Romans. Hence they were particularly obnoxious to Pilate, who caused several of them to be slain while they were assembled to celebrate a solemn sacrifice; and the Jews, when they endeavoured to prevail upon Pilate to condemn Jesus, artfully called the object of their malice "a Galilean." (Luke xxiii, 2).

PROPHETIC HISTORY OF CHRIST.

THE sentence passed upon our first parents for their violation of the condition upon which they held possession of paradise, was softened by a promise that "the seed of the woman should bruise the serpent's head." (Gen. iii, 15). That this gracious declaration was then considered as indicating a deliverer who should repair the misery brought upon the world by the fall, appears from the name given by Eve to her first born, CAIN denoting a possession, "because "said she" I have gained the MAN the LORD." But when she found that her expectation of being restored to paradise was not realized, she called her second child ABEL or *vanity*. The divine promise was renewed and more explicitly defined to the patriarch Abraham, in whom or in whose line God said that "all the families of the earth should be blessed" (Gen. xii, 3). This declaration was afterwards confirmed by a covenant, the sign of which was the institution of circumcision, and the assurance of it was the birth of Isaac in the old age of Abraham and Sarah. In the life of this great

patriarch prophecy assumed also a typical form: this was the extraordinary command given to Abraham, to offer up his son, the heir of promise, as a sacrifice upon Mount Moriah, the very place where Christ about thirteen centuries afterwards suffered crucifixion, in reference to which event the patriarch called the name of that place *Jehovah-Jireh*, which means "the Lord will be seen," (Gen. xxii, 14). When Jacob was upon his death-bed, he delivered his blessing to each of his sons, or in the spirit of prophecy, he foretold the future condition and allotment of the tribes in the promised land. Thus inspired, the holy patriarch predicted in which particular family and under what exact circumstances the Messiah should arise. "The sceptre shall not depart from Judea, nor a lawgiver from between his feet, until *Shiloh* come; and unto him shall the gathering of the people be." (Gen. xlix, 10).

In the history of Balaam who, like Caiaphas the high priest, prophesied truly without intending it, there is a plain reference to the promised Redeemer; "There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab and destroy all the children of Seth." (Num. xxiv, 17).

That this prediction points to an extraordinary person is evident from the introductory assertion, "I shall see him but not now, I

"shall behold him but not nigh," which words not only denote an illustrious character who should arise among this people, but that the time of his coming was then far distant.

He is called a **STAR**, because his light and influence would be refulgent in a dark age; and a **SCEPTRE**, because the power of his doctrine should be universally diffused. The Moabites were the inveterate adversaries of ancient Israel, and therefore they are here made to prefigure the enemies of the Messiah and of his church. By the children of Seth, the son of Adam from whom Noah was descended, must be understood all mankind. Here however a difficulty occurs in reading the English version, "he shall destroy all the children of Seth;" which is contrary to what is uniformly delivered of the Messiah, that "he was the desire of all nations," and that "in him all the families of the earth should be blessed." But this objection vanishes by considering the original text, where the word rendered "destroy" means also to "rule" or "have dominion;" and so the passage means strictly this, "he shall rule over all the children of men:" which is perfectly consonant with what is declared in all the prophecies concerning the kingdom of Christ.

Moses, just before his departure, gave this promise to the chosen people: "the Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like

"unto me; unto him ye shall hearken." (Deut. xviii, 15). This was afterwards repeated in the name of JEHOVAH; "I will raise them up a prophet from among their brethren like unto thee; and will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." (versè 18, 19).

Here is the express description of a particular person to arise amidst this people, resembling Moses in his power and authority as a prophet and legislator, with a denunciation of the divine judgment against all who should prove disobedient to the "word of God spoken by him." Now it is evident that the particulars of this declaration never met in any one of the judges, kings, or prophets who were raised up for the government and direction of Israel at different periods before the coming of Christ. None of them performed such wonders as were wrought by Moses, nor did any one assume the right of altering the law delivered by him, much less of establishing any new ordinances. But Jesus Christ resembled Moses in all those particulars which distinguished him as prophet, king, and lawgiver. He wrought numerous miracles in the sight of multitudes, and that by the confession of the priests

themselves. He took upon him to punish the sacrilegious profaners of the temple, without applying to the Sanhedrim ; he publicly pardoned a woman, who by the Mosaic statutes had incurred the penalty of death ; and he not only delivered new laws, but entirely annulled the ceremonial ritual and the symbolical services instituted by Moses.

How the threatening which closes the prophecy has been fulfilled, the history of the destruction of Jerusalem and the present condition of scattered Israel, without a temple and without a sacrifice, destitute of authority, and even strangers in every land, will strikingly demonstrate.

That the Messiah should be a divine person, possessing all the attributes of deity, was the general belief of the ancient Jewish church, grounded upon the persuasion that he was no other than the angel of the covenant, or the Lord of Hosts who appeared to the Patriarchs, as well as to Moses in the bush, and who led Israel through the wilderness. This belief was also supported by various prophecies, in which he is thus described ; " thy throne, O God, is for ever and ever ; a sceptre of righteousness is the sceptre of thy kingdom " (Ps. xlv. 6). " The Lord said unto my Lord, sit thou on my right hand until I make thine enemies thy footstool " (cx. 1). Still more lofty and explicit is the delineation of the Redeemer by the evangelical prophet ;

"unto us a child is born, unto us a son is
 "given, and the government shall be upon
 "his shoulder; and his name shall be called
 "Wonderful, Counsellor, the Mighty God,
 "the Everlasting Father, the Prince of Peace"
 (ix. 6). Again, pointing the attention of the
 people to the period when "death should be
 "swallowed up in victory," he declares "and
 "it shall be said in that day: lo! this is our
 "God, we have waited for him, and he will
 "save us; we have waited for him, we will be
 "glad, and rejoice in his salvation" (xxv. 9).
 The prophet Jeremiah is very particular not
 only in marking the line in which the Messiah
 should come, but also in expressing his es-
 sential divinity, "Behold the days come, saith
 "the Lord, that I will raise unto David, a
 "righteous branch, and a king shall reign
 "and prosper, and shall execute judgment
 "and justice in the earth. In his days Judah
 "shall be saved, and Israel shall dwell safely;
 "and this is his name whereby he shall be
 "called, THE LORD, or JEHOVAH, OUR RIGH-
 "TEOUSNESS" (xxiii. 5. 6).

The royal descent of the Messiah was inti-
 mated in the predictions of Jacob and Balaam,
 but the particular family in which he should
 come is declared by the Psalmist in many of
 his divine compositions. It was also promised
 unto him by the Almighty, that "his throne
 should be established for ever" (2 Sam. vii. 16);
 and in the last words of David the same truth

forms his great consolation, "there shall be a righteous ruler over men, ruling in the fear of God. And he shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springeth out of the earth by clear shining after rain. Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow" (2 Sam. xxiii. 4, 5). The proper comment upon these words will be found in Psalm lxxxix. 3, 4. "I have made a covenant with my chosen, I have sworn unto David, my servant. Thy seed will I establish for ever, and build up thy throne to all generations."

That the Messiah was to be born of a virgin of the royal lineage, is avowed in plain terms in the prophecy of Isaiah to Ahaz; "Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, hear ye now, O house of David, is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; behold a virgin shall conceive and bear a son, and shall call his name IM-MANUEL."*

* The literal meaning of this is "God with us," some have observed that the word rendered a virgin, signifies only a

There is a remarkable, though somewhat obscure prophecy in Jeremiah, which is illustrated by the passage just cited. It is this, "the Lord hath created, or will create, a new thing in the earth, a woman shall compass a man," or rather "a male child." (ch. xxxi. 22). But there could be nothing extraordinary in this, nor could such a pregnancy be truly called a "new thing;" wherefore, to make the text intelligible, it must be understood only in the same sense with the wonderful sign mentioned by Isaiah, and which was fulfilled in the miraculous conception.

The place of the Messiah's birth is declared in the prophecy of Micah, "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel, whose goings forth have been from old, from the days of eternity."

The Jews never denied that this prediction referred to the Messiah, and when Herod consulted the priests concerning the birth-place of Christ, they delivered it as their persuasion, founded on this prophecy, that it must be at Bethlehem. The word Ephratah,

"young woman," but in fact, the translation is so strictly correct, that no other word could have been adopted without paraphrasing and weakening the original, which denotes such a maid as in the Eastern countries is carefully secluded from men till the ceremony of marriage: and therefore the Septuagint reads the passage exactly as we do.

by which the prophet more clearly designates the place, is the name of David's family, and therefore it marks at once, that the person there to be born was no other than the hope of Israel.

But though his lineal descent was so plainly marked, and the place of his birth denoted, yet it was also foretold that the Messiah should be born in obscurity, and in a low condition. This indeed is sufficiently intimated in the passage last cited, which describes Bethlehem as "little and contemptible," thereby expressing that the person by whose birth she was to be honoured would be in a humble state. The same thing is intimated by Isaiah when he calls the Messiah a "rod or a shoot of the stem of Jesse," who, though he was the father of David, was only a man of ordinary rank. But in that most exact description of the humiliation of Christ contained in the fifty-third chapter of Isaiah, it is declared that "he shall be as a root out of a dry ground, without having any form or comeliness," or any such circumstances as might comport with an object of desire, or of worldly admiration. The preparation and the circumstances of the Messiah's coming are sufficiently described in various prophecies, to fix the application only to him whose history is recorded by the Evangelists. Thus, that his approach should be ushered in by an extraordinary messenger from heaven, after

a long interval of prophetic silence, is declared by Isaiah and Malachi; by the former in the language of metaphor, which, however, was literally verified in the person and condition of the Baptist; "the voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it" (ch. xl. 3, 5). The last of the prophets is still more particular with respect to the Messiah and his forerunner; "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in: behold, he shall come with the Lord of Hosts" (Mal. vii. 1). Much might be forcibly urged on the subject of the time when the Messiah was to make his appearance, but the simple prophecy of Jacob before considered is most expressive and determinate. It is there said that Judah should not be without "a sceptre or a dominion" till the coming of Shiloh, and this was exactly the case, for the birth of Christ was distinguished by the striking circumstance of registering

the people for the purpose of a general taxation by command of the Roman Emperor.

The appearance of the star in the east, and the visit of the wise-men to Judea in quest of the new-born king, are represented with wonderful accuracy in this passage of the evangelical prophet; "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." (Is. lx. 1. 3).

The office of Christ, his preaching, and miracles, are graphically described in numerous places, but in none so minutely as in these passages; "Behold, my servant, whom I uphold, mine elect, in whom my soul delighteth, I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth." "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the

acceptable year of the Lord." Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb sing." (Is. xlii. 1, 3. lxi. 1, 2. xxxv. 5, 6). See also ch. xi. 2, 3, 4, compared with Luke iv. 18.

If these prophecies had a literal as well as a spiritual accomplishment in the person and works of Jesus Christ, it is impossible for any to deny the divinity of his character, without impeaching all the rules of evidence, and the certainty of moral demonstration.

But there are particular predictions which relate to some precise facts in the history of the Messiah, and the concurrence of which could never have been the result of design. Thus when Zechariah predicted that the king of Zion should come to Jerusalem lowly, and riding upon an ass, even the foal of an ass," (ix. 9), the circumstance is contrary to the spirit of ambition and the nature of a triumphant entry. The prophetic declaration therefore could be no encouragement to an impostor aspiring to royalty, because such a parade was inconsistent with his pretensions. Yet our Lord actually rode to Jerusalem in this manner, and the fame of his miracles procured him a number of followers who proclaimed him aloud as the king of Israel." (Lu. xix. 38. John xii. 13).

The passion of our Lord, and the circum-

stances which preceded and distinguished it, are described with such accuracy in several prophecies as to have wrought full conviction in many persons who were long prejudiced against Christianity. That he should be rejected and persecuted by his own nation was expressly asserted in Psalms ii. lxix. and by Isaiah in his twenty-ninth chapter, from verse 10 to the end ; again in chapter xlix. verse 7 ; “ thus saith the Lord, the Redeemer of Israel and his holy one, to him whom man despiseth, to him whom the nation abhorreth, &c.” Also in the following chapter, where the Messiah pathetically complains of being contemned by those whom he came to save ; but in the fifty-third chapter this is still more explicitly declared, “ he is despised and rejected of men, a man of sorrows, and acquainted with grief ; and we hid as it were our faces from him ; he was despised, and we esteemed him not.”

That he should be betrayed by a familiar friend, and one of his own companions, is particularly mentioned in Psalm xli. “ Yea mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.”

The scourging, and other marks of abuse inflicted upon Christ, were also foretold, and as his enemies were far from intending any such fulfilment of the prophecies in his person, as might prove him to be the Messiah, the coincidence altogether is a convincing

proof that he alone was the promised Redeemer. Thus he speaks in the prophecy of Isaiah, "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting," (l. 6). And that he should be treated as a criminal, suffer every indignity, and finally be put to a cruel death, is plainly shewn in the fifty-third chapter of the same prophecy. The royal psalmist speaks of the blasphemous language with which the holy sufferer was actually treated while he hung upon the cross; "all they that see me laugh me to scorn, they shoot out the lip, they shake the head, saying, he trusted in the Lord that he would deliver him: let him deliver him seeing he delighted in him." (Ps. xxii. 7, 8). So exact is the prophetic description of this awful history, that there is not a single feature of it, but what has a pointed prediction. Thus, in the last mentioned psalm, the action of the soldiers in "parting the garments and casting lots for the vesture of Christ" is directly asserted: in the sixty-ninth psalm another remarkable incident in the history of the passion is directly alluded to; "I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat, and in my thirst they gave me vinegar to drink."

To the preservation of his bones, contrary to the custom observed towards crucified malefactors, the psalmist thus evidently

alludes, "many are the afflictions of the righteous, but the Lord delivereth him out of them all. He keepeth all his bones: not one of them is broken" (xxxiv. 19, 20). The piercing of his side by the Roman soldier in order to ascertain, or to ensure his death, is thus mentioned in another part of prophetic scripture; "and I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and of supplication, and they shall look upon me whom they have pierced" (Zech. xii. 10).

So minute is the prophetic history of the Messiah, as to mention even the circumstance attending his burial, for it declares that though he was to be numbered with transgressors, or to be put to death in the company of malefactors, yet an honourable interment should be given to his body. "He made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth (Is. liii. 9). The exact accomplishment of this prediction, when Joseph of Arimathea obtained the body of Jesus from Pilate, and laid it in his own tomb, is a coincidence which cannot be justly considered as accidental, nor attributed to human contrivance.

The most glorious event in the history of Christ, and that in which we are most interested, is the circumstance of his resurrection, in the assurance of which our faith is con-

firmed and the certainty of a future state determined.

This great article of our creed also forms a part of the chain of prophecies relating to the Messiah, and there is connected with it a plain declaration of his ascension into Heaven. The royal psalmist says, "Thou wilt not leave my soul in Hell," or in the state of the dead, "neither wilt thou suffer thy HOLY ONE to see corruption. Thou wilt shew me the path of life; in thy presence is fulness of joy, and at thy right hand are pleasures for evermore." (Ps. xvi. 10, 11.) This passage is cited by St. Peter, (Acts ii. 27.) and is proved to have been fulfilled only in the person of Jesus; for as the Apostle justly observes, "David was both dead and buried, and his sepulchre still continued," so that the prediction could not relate to him: but in the resurrection and ascension of Christ it was in all its parts completely verified.

Thus have we an exact harmony between the books of prophecy and the gospel history, agreeable to the solemn declaration of Jehovah; "I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning; and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure." (Is. xlv. 9, 10).

FINIS.

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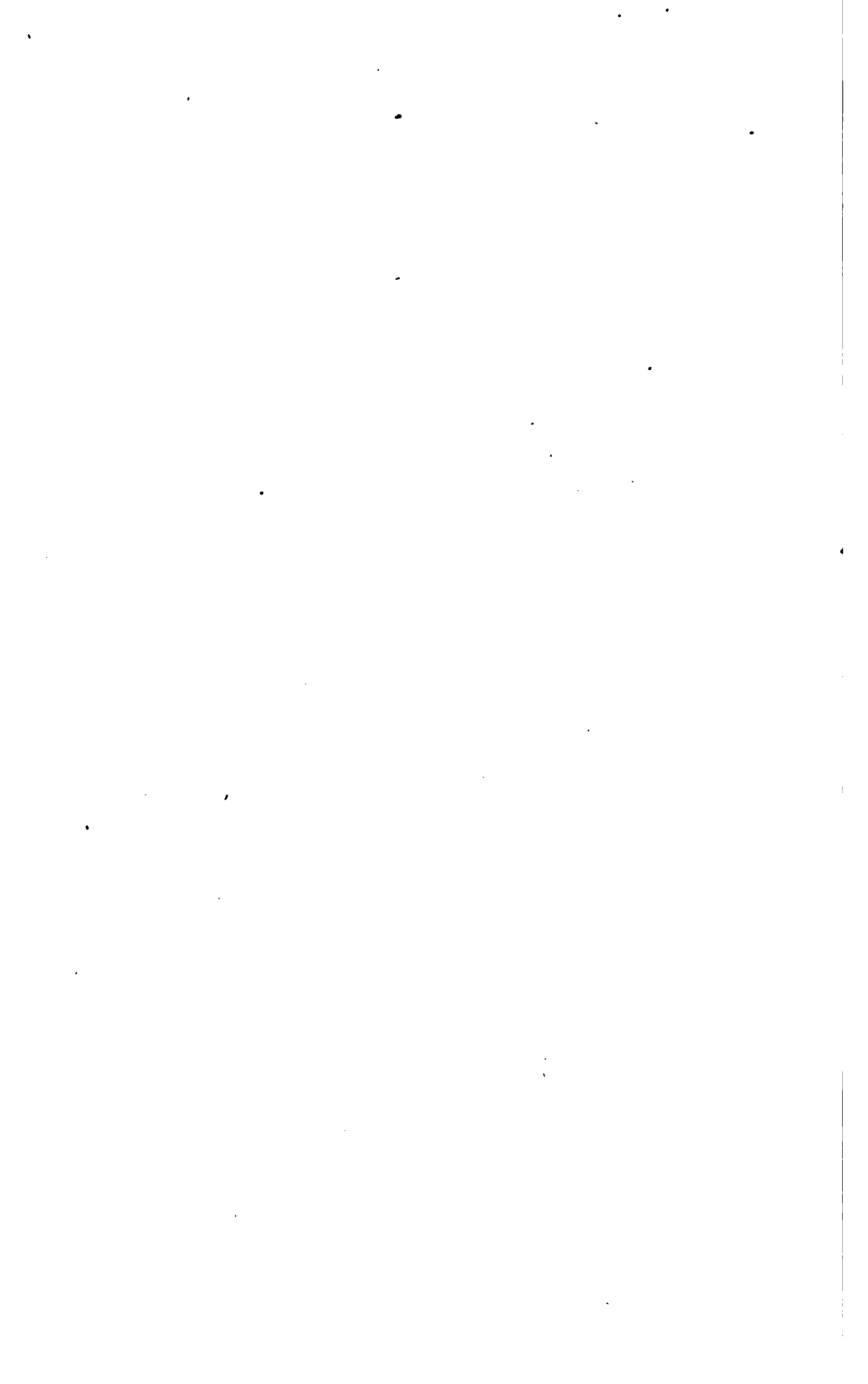
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